

T H E
S C E P T E R O F
I V D A H :

Or, what manner of Government it
was, that unto the Common-wealth
or Church of Israel was
by the Law of God
appointed.

By Edm. Bunny.

London + 1617

Deut. 4 : verse, 8.

What nation is so great, that hath ordi-
nances and lawes so righteous, as
is al this Law, which I set
before you this
day?

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ton, and A. Hatfield, for
John Wight.

1617

NEW YORK.

Gryphus Graienſis.



Quo truci ei vulm, Gryphe, parce rectis:
In malos totus rapiare ſervus:
Sic tuis ſemper genuina fies
Iuris imago.

Vnto the Right Honorable, Wor-
shipful, and deerly beloved in the Lord, the
Gentlemen and Students of Graies In, Edm.

BVNNY wistheth grace, mercie, and
peace from God the Father, through
Iesus Christ his Son
our Lord.



Having gathered out
this Treatise of the Is-
raelites government,
more than six yeeres
since, as a part or mem-
ber of a greater work
that before that time I
had in hand, & shal not
be able as yet to finish:

I had in the mean time no other purpose, but to stay
it with the rest, til I should be able to finish the
whole, and then to publish al together. But since
espient, that the whole work is like to grow so
large, and of such importance withal, that it is not
like to be finished, any thing neer within the time
that before I conceived (nor convenient it should,
but as it may be orderly done) I have now thought
good to publish this before, not only to the common
use of others, but for mine own furtherance also.
For mine opinion is, that wheras the matter is such
as craveth good industrie, truly to gather; and
iudgement likewise, orderly and aptly to dispose:
howsoever I have yet but drawn as it were the first
lines therof, yet, when I com to place it in the work
it selfe, then by the help and iudgement of others

A. 2.

(by

TO THE EPISTLE

(by communicating it before unto them, which otherwise I could not have so wel) I may be able the better to do it. Which help or advantage I have thought good rather to use in this part only of al the Bible, for that it is of al the old Testament, the principal part; and not fully inough (me think) as yet digested by others. Which that now I present unto you, the only reason is not, for that sometime I have been of your companie (which notwithstanding I so esteem of, as that I acknowledge it my bounden dutie, ever with reverence to be thankful for it) but much rather because it doth very wel accord, that such as are occupied in the lawes of the Realm, & now in the way to be in place of government heerafter, have som recourse withal unto the righteous lawes of God, & to the government that he of old to his people ordained. Wherin although I have not attained to that, which were needful to such a purpose, nor may so much as hope to com any thing neer it, in the best that I am able to do: yet may it suffice to commend unto you this consideration, that it shal be good for you to join the one with the other. Wherunto wheras you have alredie an open way in the text it self, & in those that have writtentherein: if this little travel of mine, by the shortnes or plainnes of it may any thing further, it is the thing that I have desired, howsoever I have prevailed therein. In which respect you are much beholding to the goodnes of God, that bath opened your eies so far, as that now you see it to be your duties, and a special point of wisdom withal, to have

DEDICATORIE.

have ordinarie teachers of your own : and that
 he hath, both framed your harts to do accor-
 dingly; and given you so rich a blessing therin. By
 means wherof, the lesse that such weak labors of
 mine may be to any use unto you, though I am, and
 so ought to be the gladder of it; and so much the
 lesse do need, to busie my selfe to make supplie: yet,
 neither might I of dutie shrink from that, which I
 am (howsoever) enabled to do; neither is it amisse
 for you, to be admonished of others besides. Whatso-
 ever can be done is little inough: but God I trust
 wil give supplie; and make you able, not only to un-
 derstand his wil, but in som good measure also to
 do it. Vnto whose grace I humbly commend your
 selves, and your studies, to be in such sort directed
 by him, as may be most to his glorie, and to the
 benefit of those his people where your cal-
 ling shal be. From Bolton-Percie in
 the ancientie of York the
 fift of September,

1584.

To the Reader.



I may be, thou wilt looke for (gentle Reader) that in this Treatise following I should have set down not only the ordinances themselves that unto the Israelites were prescribed: but also the interpretation and meaning of them: both for the better understanding therof; and bicause that most of them are altogether abolished to us, but so far as in sense and spirit, we are to take instruction of them. I have therefore to give thee to understand, that it was of purpose by me omitted, partly bicause that many others have written of it, & the book would so have grown to be very great: but cheefly for that it agreeth not with the course that I have taken, meaning first to set down the storie of the church by it selfe: and then, under the doctrine of it, to shew the sense of those constitutions that were given unto it. As for the Table of the scriptures that foloweth at the end of the book, I have to this end gathered the same, that so it may more easily be seen, what texts of the law are alreadie gathered hither, and unto what place they are sorted: that so it might more easily appeer, what they are that are omitted; and how aptly those are applied that alreadie are taken. Which I trust shal be

To the Reader.

be a readie way for others, both to judge
better of this which is done: and to amend
the same to their own private use as need
shal require. Of other things I trust I shal
not need to admonish thee: neither yet, if
thou find any use of this, to take it unto
thee. So fare thou wel, and give glorie
to God: and, to thy power, im-
ploy thy selfe to the use
of thy neigh-
bor.

Errata.

Page. 55. Line. 27.

<i>Fault.</i>	<i>Correction.</i>
any heerin, or	for any Merem, or.

The effect and method of the Treatise ensuing.

One, that they have common with others : which is the instinct of nature, or that common sense and feeling of equitie, which God hath imprinted in the nature of all, not only in men, but (after a sort) in divers other creatures besides. Section. 1-5.

One concerning

their inhabiting of the Land

that God did give them.

Concerning which,

The other, that which they had pro-

per to themselves, or

such as at that time

(and many years after)

was not bestowed on any other

people in all the world.

Which was the same

that was

First, there is a description of the Land it selfe. Sect. 6-10.

First, how they should make it theirs, or take it into their hands : to which appertaineth

Then it is declared how it was allotted unto them: that is,

Then, in what manner they should possesse it or hold it. Sect. 17-19.

First as touching their private life as home, towards God and man: which is set down by the order of the ten commandments. Se. 20-30.

First their sacraments. Sect. 31.

First there is set down matter before (for the better understanding)

Then their sacrifice

First, how they should make it theirs, or take it into their hands : to which appertaineth

Then, in what manner they should possesse it or hold it. Sect. 17-19.

Both their enrie at the first. Sect. 11.12.

And in the division or distribution thereof that assigneth

them. Sect. 13-16.

Then, in what manner they should possesse it or hold it. Sect. 17-19.

First, where in they should be offered. Se. 32-33.

Persons, to whom this sacrificing be longed. Section. 34-38.

First, how they should make it theirs, or take it into their hands : to which appertaineth

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First, how they should make it theirs, or take it into their hands : to which appertaineth

35-38.
Creatures, who

the better
understand

their re-
spective of
sacri-

their wives
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that was
ing) con-
sisteth of
two prin-
cipal sorts
or kinds:

ing) con-
sisteth of
two prin-
cipal sorts
or kinds:
viz.

prescribed
unto them
by the writ-
ten law of
God, under
the ministe-
rie and regi-
mens of Mo-
ses. Of which
there be two
principal
parts.

their
behav-
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therin:
what
unto
belong
two
prin-
cipal
parts:

Then in
what sort
their souls
were to be
punished.
Wherun-
to belong:

Ligion: wher
unto apper-
tain these
two:

What au-
thority was
erected a-
mong them
on this be-
halfe. Se. 51

What rules
of iudgements
were unto
them pre-
scribed.
Which
concern

But chief-
ly others:
and them,

Or the pu-
nishments
is selfe du-
to offen-
ders:

Either the manner of trial. Seff. 53.
Either whole multitudes
Seff. 54. 55.
Or several persons, ac-
cording as they have of-
fended against any of the
commandments of God.
Seff. 56-62.

were to be offered
Seff. 39.
Then somwhat also of their
solemn feasts. Seff. 40-41.
First those that were ordina-
ry. Seff. 42.
First such as
were for the
whole congre-
gation. Section.
Then extra
ordinarie: 43-45.
Then such as
were for seve-
ral persons. Se.
46-49.

Then the
sacrifices
themselves
are decla-
red:
by magistrates
themselves.
Section. 52.

Part-
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them:
viz.
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THE SCEPTER OF IYDAH: I

or, what maner of government

it was, that unto the Common-
wealth or church of Israel
was appointed.



Being purposed to inquire of the policie of the Iewes, or the manner of government that among the Israelites was established, it shal not be good for any of us, to

Not to be considered what government they used: but what was prescribed unto them.

cast our eies to the estate of the people on that behalfe, as at any time it was among them, either before the law was given; or after, when they dwelt in their land: bicause that til the giving of the law, it was verie unperfect; and after that once they came to their land, neither is it sufficiently set foorth what it was then; neither was the pattern prescribed, so observed by them, but that, for the most part, it was verie much corrupted one way or other. Again, to cast our eies on the whole, from the first time that they were a people, unto the latter end of them, would with the manifold varietie that it carieth with it, confound our memorie and judgement in such sort, that we should be hardly able to espie, what we had to think therof. On the other side, what maner
of

THE SCEPTER

of government was appointed of God unto the, is so plainly expressed in the law, that taking som pains to digest the same to som plainer method, we may quickly see what it was, and much more certainly in that rule given them from God, than in their own practise, which was oft times verie much corrupted by them. For the question that I speak of, and that most of al appertaineth to this matter, is not, under what kind of regiment they lived, or at any time was in ure and force among them : but, what kind of government it was, which it pleased God to appoint unto them, and under which they ought to have lived for the time that it was to them commended.

That which was prescribed consisted of two parts: the instinct of nature; and the law written.

2 Having so found out the compasse of our matter, and set out the bounds therof, we have now to search, what kind of government it was, that it pleased God, then in the wilderness to appoint unto them : which was nothing els, but only that rule of equitie which God hath printed in the hart of mankind generally, though in som more, in som lesse; by his written word, amended and bettered, as his wisdom thought most meet. For though we have not (since the fall) any perfection in any thing at al; yet have we a reasonable light in such matters, as do appertain to this civil or outward life of ours : and though we have a kind of know-

knowledge in them, notwithstanding the decay that came in by the fall; yet is the same so imperfect, that it was needful some way to be holpen. Hence is it, that when God would give unto them the rule and direction of their life (that, as he had chosen them to be a peculiar people to him, so they might walk somewhat woorthie of so holie a calling) he would neither altogether leave them to that instinct of nature as he did the rest; because that in many things it came verie short: neither would he give them al particulars in writing; because that it was not so verie needful, and otherwise might be somewhat chargeable unto them, overlaieng their weaknes therewith. The form therefore of government which by God among them was established, doth consist of these two parts: the instinct of nature, for the one; and the supply which was given by the written law, for the other. In the former of which two, they were but æqual to others, for that others had that, as much as they: but in the latter they were preferred to al, for that no people in al the world, had in those daies the like judgements among the. But to the end we may better perceive, what this government of theirs was, that so consisted of these two parts, we have need to enter into the consideration of ech of these apart by it selfe: and so consequently, to begin

gin with this same instinct of nature, that teacheth al som sense of equitie, lesse or more.

*What in-
stinct of na-
ture it is,
that he hath
given us.*

3 Therefore as touching this former part of the Israelitish or Iewish policie, which they have not proper to themselves, but common to al, although we need not any large or absolute discourse therof: yet som things there are therunto belonging, that we had need to set before our eies, and a little to enter therinto. For first on behalfe of this work of God towards us, it shal be good to consider, both what it is that he hath given us; and to what end: then also on our parts, how far we are able by it to have any sound direction. That there is such an instinct of nature, it is a thing so commonly known, that it were but lost labor to tarrie long about the prooffe therof. For first of al among men, if we go to particulars, we have many notable examples of equitie and upright dealing among the heathen: and divers of them such, as even at this day (without al quæstion) they may be as excellent lights in the church of God, among us that are christians. Besides these examples, divers of themselves and others have given so notable rules of equitie in their writings, that although their deeds were never so contrarie therunto: yet might we be bold to conclude upon their writings
only,

In men.

that only, that they had a certain light of upright dealing that shone in their harts; though themselves walked not agreeable therunto. Again, besides those tokens of æquitie in particular duties one with another, we see that divers of them that were utterly destitute of the word of God, had notwithstanding excellent gifts in the way of government, and notably governed much people and mightie kingdoms. And not only certain particular persons have given such tokens of the excellencies in them: but al the rest also, more or lesse; and the whole multitude in obeieng, and inclining themselves to be in order, as wel as those others in commending the same unto them. As also it is wel inough known, that unlesse there were in the whole multitude an inclination therunto: it were too much for any others (were their wisdom and policie never so great) to keep them in order. But what speak I of men? May we not see that God would have this so common a thing throughout the whole world among al his creatures, that he hath put som sparks therof, even in beasts and birds, and such other like brutish creatures? For though it do lesse appeer in them, than (for the most part) in men: yet even in those also may we evidently see, both that they have som miliking of violence, disorder, and wrong: and

*In other
creatures.*

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and that som kinds especially have a set policie or form of government in ordering themselves, and com therin (though they want verie much, yet) altogether as neer unto man, as Pope-holie persons are like in devotion to the children of God. Seeing therfore that we see such infallible tokens of this instinct of nature, not only in certain choise men of the world, but also in the verie multitude, in al ages; yea and almost in al living creatures besides: there is no dowt, but that we may be bold to conclude, that in man there are certain sparks of this kind of light. Such as the fruit is, such also needs must the tree be accounted.

*He hath gi-
ven it to his
glorie: and
our benefit.*

4 What God should mean to leave this knowledge or sense of a quietie (so far as it is) imprinted in al, it is no hard matter to find. First of al, if we go to a general ground, that the end of al the works of God is to shew forth himselfe, or to set forth his own glorie: then may we of this also conclude, that he would thereby make known, that a quietie in him is marvelous wise, and very absolute, when as he hath left such tokens therof in al his creatures, that he made of such a nature, as by any means might be capable therof: and though more in som, than in others; yet so much in every one, as for the capacitie therof was meet. For that
must

must needs be very sweete it selfe, that lea-
veth a redolent favor to whatsoever it pas-
seth by; and that work-man must needs
be very cunning, that so workman-like han-
dleth whatsoever he taketh in hand. But we
wil go to another reason, that is more pro-
per to the nature of this question. This we
know, that his purpose was, that such things
as he made; should both continu for the
time that they were appointed: and that, in
som reasonable order. Of which two, whe-
ther soever we do respect, what could be
more aptly devised, than that there shuld be
such a sense of æquitie in living creatures?
For, if there be no authoritie to restrain ini-
quitie (as somtimes there is not) no laws, no
punishment to restrain malefactors, what
other bridle then can there be in any; but
only this inward restraint of nature? When
the outward is wanting, if there were no in-
ward help, soone would al be tumbled on
heaps. And though there be an order ta-
ken, and some put in trust to see the same
observed: yet are they also found somtimes
so negligent, and somtimes so unable to do
as they ought, one way or other, that in that
case also, were not men inwardly staid by
that aforesaid sense of æquitie, it would
soone be seen how weak the outward re-
straint were without the inward. Blessed be
God, that hath put in our mouths this se-

cret bridle without the which neither should we be in order, nor be at al. Thus therefore we have to conclude, that as God hath given the desire and appetite of generation, for the continual propagation of such kinds, as he hath ordeined from time to time to furnish the world; so hath he in like sort given into the hearts of al, this sense of right and wrong (not only to beevident tokens of the great righteousness that is in him; but also) to the end that al things may better continu their time appointed, and continu in better order.

This instinct of nature is not able to work in us any great matters in this kind.

Our understanding darkened.

§ On our parts now it is to be seen how far soorth this knowledge or sense of upright dealing is able to lead us towards the performance of the same: a point that much appertaineth to the cause that we have in hand. For, if it selfe be sufficient to guide us in the way of æquitie, then whatsoever shal come in besides, is, for that matter, more than needeth; if it be not, then the supply, that is given in the written word, is much more welcom. Therefore to find out, what help heerunto we have in this natural sense of æquitie, we have to consider, that there are two principal powers therof; and to search out, what is the force of either of those. The one is the understanding of the mind: the other, the inclination of the will. For common experience teacheth us al, that both

both sometimes we know what is right; but yet are not disposed to do it: and sometimes are disposed to do as we should; but yet do not sufficiently perceive what that should be. Therefore as touching the former of these, we have to know, that a kind of light it giveth unto us; but yet notwithstanding no sound direction. For, first as touching that part of righteousness which comprehendeth our dutie towards our first founder, neither doth it teach us who it is, nor what kind of service we should do unto him: but leaveth us to our own blind rashnes in both. As we may very plainly see, both for that, not only the common people, but even the wisest, and the most sober of al the heathen men that ever were, did ever varie (& that very much) in both those points, as wel among themselves one from another, as from the people of al other countries, or sects: and also, for that neither the ancient church of God under the law, nor yet Christendom under the Gospel (notwithstanding the expresse word given unto them, and this most cleer and absolute manifestation of the wil of God in that point made unto us) could ever soundly be brought from our native corruption on that behalfe. For where we are so far to seek notwithstanding those helps, there are we of our selves marvelous weak. In that part

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The inclination of our wil but weak

of acquitie which respecteth our dutie to others, we have som reasonable light remaining, in comparison of the other, as it may sufficiently appeer by the monuments of many, that in writing they have left unto us: & by the experience and practise which was in use in al ages, and is at this present among our selves. Howbeit, it cannot be denied, but that in the æstimation of wrong or disorder, they have been in many things very much deceived: and in the æstimation of right and order, have been further short by many degrees. An example may make the matter more plain. To take away any part of another mans goods, or a magistrate to bear with such offenders, is in most cases quickly espied to be very ill: but, that a man should have such a special care, to preserve to every one that which is his, that though by bargain, or wagers he might have it with his neighbors good wil, yet he wil not; or that a prince should by laws require such a care to be had: that is very far, not only from the dim sight of the heathen people, but also from our much better lightened eies. Our understanding therefore is weak: but what shal we say of the inclination of our wil? Even the selfesame. For though we have an indifferent readie wil to divers points of this acquitie: yet first of al, unto many others (and those, for the most part,

part, of the greatest importance, as namely, in matters of sound devotion) we have no readines at al; but are bent directly against them. Then also, though unto som of them, as I said, we have som inclination : yet cannot it be soundly approoved of God, partly for that oftentimes we corrupt our inclination by directing the same to som wrong end (as to avoid either the danger of laws; or els the displeasure, or reproch of men) til that our wil by the written word be better framed; and partly for that though it have no such meaning, with al, yet is it not grounded upon knowledge, til it hath the word written; and therefore is not the service of G O D, but of our selves. So, though we have this instinct of nature, and though it giveth us in many points a goodly light: yet therewithal may we plainly see, whether we cast our eies to our understanding, or to our wil, that it is not able to serve our turn. In the eie or judgement of man (I grant) we may by the vertu of it, and the ordinarie working of God therewithal, not only live in seemly order: but also, now and then give forth very rare and excellent vertues. But before the judgement-seat of God, whatsoever such things are found in us, be they never so fair, yet could they not there be able to stand.

*This want in
the Israelites
holpen by
the written
law.*

6 The case being so with us al, it pleased God to cast a special favor to one people, whom we cal the Israelites, and a principal part of them, the Jewes : and unto this people, by his written law, to give a sufficient supply, for whatsoever wanted in them by defect of that natural instinct or sense of acquitie. This I say he gave unto them : but not unto others. He gave unto them a more certain light : but stil left others unto their thik, and duskish mists. And now doth it appertain unto us, to endeavor our selves, that as we have seen what they had common with others, wherin others had as much as they : so now to find out what it was, wherin they had that their special help, and in respect wherof others came so short of them. Which (as I said) was, by the written law : wherby they had special order set down, so far as the wisdom of God thought meet, to supply the defect that was in themselves. As touching which, although the laws that to this purpose do appertain, are manie and divers, and so little digested to any plain method, that some have omitted to treat of them, and those that write of them, do not handle them al alike : yet me think there may be very wel such a method conceived of them, as that we may therby sufficiently perceive what was the form or maner of government that was in those com-

commended unto them.

7 For whatsoever laws they had heerunto appertaining, they did concern, either their inhabiting of the land that God did give them : or els their behaviôr therin. Vnto the former of which it doth appertain, first to consider somewhat of the land it self: then to see in what sort it was allotted to them. Concerning the land it selfe it is no more but to consider what it was : and yet not at large, for that manie others have written therof; but only in som breese manner, so far as to this present purpose is needful. The land therefore that was appointed for their possession, was at this time in the possession of others, and those not under any one prince, but under many. This land doth the scripture bound or describe two maner of waies : somtimes by the bounds and coasts therof: and somtimes by the inhabitants whom they should find dwelling therin. As touching the bounds, it is found to be that land that hath Ægypt, Idumæa, and the wildernes of Zin, on the south : the middle-earth sea from Gaza, to Sidon, on the west : Mount Libanus, and Phœnicia a part of Syria, on the north : and the mountains of Galaad with the kingdoms of the Ammonites and Moabites, on the east. The uttermost length wherof in streight line, is esteemed to be, about 150. of our English

A breese description of the land of Canaan.

^a Gen. 15. 18.
31. Exo. 3 : 8.
17. 23 : 23, 31.
Num. 34 : 1-15
Ios. 1 : 3, 4

B. 4

miles,

miles; accounting eight furlongs unto a mile: and the bredth scant 30. miles; accounting one place with another. Howbeit, the land is not so directly coasted, but that it doth not a little decline: the north end of it, so much into the east, and the south end so much into the west, that it lieth very neer to the north-east, and south-west points of the compas. Through which land Iordan a great river commeth from the mountains of Libanon in the north, and endeth in a dead sea in the south: and in such sort, that it leaveth about three parts of this land on the west, and but about a fourth part of it on the east. Which also hath about the midst of the land, that famous lake, which is called the sea or lake of Genasereth.

*Of the divers names
therof.*

^a Herod
Thalia. lib. 3.
& Polymnia.
li. 7. Ptol. Ge-
ograph. lib. 5.
cap. 15, & 16.
Plin. li. 5. c. 12.
^b Gen. 11: 31.
45: 25. Exod.
6: 4. 16: 35.

^c Ios. 13-19.

8 The name of this land is divers: but among the ancient heathen people, for the most part either it goeth in account as a part of Syria; or els is it properly called by the name of Palæstine, bicause of the Philistins that dwelt in a principal corner of it, towards the south-west, neer unto Ægypt. In scripture it is commonly called ^b the land of Canaan, for that the posteritie of Canaan, the son of Cham did principally inhabit the same. Afterward, when the children of Israel were there placed, and ^c the whole land divided among the 12. tribes,

everie

everie shire or part^d had the name of the tribe that dwelt therin. But so soone as the kingdom was divided, ^e then was the south part termed the kingdom of Iuda, or Iurie: and the north-part, which was the greater, the kingdom of Israel, ^f or (of the principal citie therin) Samaria. After the return from the captivitie, it came to passe, that it sel to have^g four principal parts of name: Iurie, in the south; Samaria, north from it; then Galilie the lower; and last of al Galilie the higher and furthest north. So, since the time of Christ, after that the Saracens and Turks began to get possession of it, it was termed of us (or at least a principal part therof) the ^h Holie-land: that name making very much for the clergie of Rome, who, when people began to inquire of their abuses, were wont oft times to devise a quarel for the recoverie of the same, so to set them occupied about other matters.

^d Ios. 13: 7, 8.
& 14: 2, 3.

^e 1. King. 12: 16, 17. & 14: 7, 22.

^f Isai. 7: 9.
Ier. 31: 4, 5.
Eze. 16: 46, 51
Mich. 1: 1.

^g Carol. Ste.
ex historicis,
in Galilæa.

^h Hiero. in
epitaphio
Pauli. Et alii
sere omnes
qui sequuti
sunt.

9 What kind of land it was for the fertilitie therof, & for the abundance of things needful for the use of such as should dwell therin, the scripture it selfe doth in like sort very plainly declare in manie places: but especially under these terms, that it flowed with milk and honie. When God did first set in hand with the deliverance of his people out of Ægypt, and told Moses that now he would no longer suffer his people to be under

Of the fruitfulness of it.

^aExo.3:17.

^bDeut. 1:
20-22.

^cNum.13:27

under the greivous yoke of that extreme bondage to the tyrants of Egypt, but wold bring to passe, that themselves should have a land of their own to dwel in, he also told him, that ^a the same land should be a verie good, and a large land, and that it should flow with milk and honie. ^b When (after that once they were delivered) they came so far in the wildernes, that now they were at the borders of the land, and being incouraged by Moses, then to make their entry, desired to have searchers sent before (very reprochful, & therfore injurious to the word of God, that could not now be beleevved of them, without the approbation of man; and therfore immediately afterward woorthily punished in it selfe) although of those searchers, being but twelve in al, no fewer than ten of them discouraged the people so much as to hope ever to get it, for that their enemies were so mightie, and had so marvelously fortified themselves: yet ^c could they not denie, but that the land it selfe was marvelous fruitful, as also they brought of the fruits therof in witnes of it. So likewise towards the end of their pilgrimage, when Moses would take (as we say) his leave of the people, or bid them farewel, as he put them in mind of the law of God, and called upon them to walk therafter, so, to the end they might better perceive that they should

should not leese their labor, but were wel
 hired therunto, ^d he doth in like maner put
 them in mind how notable a land the Lord
 had provided for them: ^e another maner of
 thing than was Ægypt, which som of them
 did so much condemn. For that the inha-
 bitants of Ægypt were fain somtimes to
 water their land themselves, with their own
 bodily labor: whereas this was watered
 without the labor of man, with the sweet
 and seasonable showers of heaven from a-
 bove, and with plentie of springs and rivers
 beneath. Again, that the Lord had a special
 care of that land, and that his eies were
 therupon from the one end of the yeer to
 the other. And therefore, that they should
 there have plentie of wheat, and barley, wine,
 and olives; pomgranats, and figs: with
 iron, and brasle in great abundance. And to
 the better testification therof, and to keepe
 up a perpetual memorie therof, he also
 taught them, ^f so oft as they should come
 with their first fruits unto the Lord, ever in
 plain words to confesse unto the Lord, that
 indeed they had received of him a notable
 good land. To be short, when afterward the
 people had diversly offended the Lord, and
 therefore wel deserved to have their land
 barren, and houses desolate, nevertheles,
 even after the enimies, whom they called in
 with their sin, had fowly defaced it, ^g yet
 then

^d Deu. 8: 7-9.

^e Deut. 11: 10-12.

^f Deu. 26: 9.

^g Eze. 30: 6.

then doth God term it to be, a land that floweth with milk and honie, and that is a pleasant land among al others.

10 But notwithstanding the excellencie of this land, ^a they were by Moses given to understand, that they should ever have poore among them. Which might be in the judgment of som, a sore blemish to the land it selfe: as though it could not be of that fertilitie, when as divers of the inhabitants therof should be so needie. Howbeit experience it selfe doth teach us, that though any countrie do never so much abound with al things needful: yet may divers particular persons that live therein, be very needie. And me think there are three principal fountains, out of which the want or straightnes that the poore are in, doth otherwise spring. First of al, if themselves be unthriftie, and wastfully spend those good blessings that God hath given them. For then it is no marvel, nor any strange matter, if God that cannot abide to see his goods so wastfully spent take the occupation therof from such, and bestow them on others. He would have his household therewithal releevd: he would not have his goods bestowed to the contentation of sin, or vanitie. Again, som there are, that cannot be content to have the use of such things themselves, and then to let them passe on,

^aDeu. 15:11.
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in that same course that the wisdom of God hath provided: but must also be meddling in turning them to go, after their time, as themselves think good. So cometh it to passe oft times, that while they are so busie in displacing others (though yet unborn) from the interest that otherwise they had, themselves also by the judgements of God worthily leese that, which otherwise they might still have enjoied. For he that cannot quietly suffer, such as God appointeth, to have the reversion, give just occasion to God; to take from him his abused possession. Himselfe therefore, in both these cases, may be the fountain of al his povertie. The second fountain is in others. As namely, when there is no sufficient order taken; either for the distribution of these earthly things; or for the sober and moderate spending of them; or for al to settle themselves to som godly labor. For if there be no order taken for the distribution of these things, then, when as the mightier wil have what they can, the weaker must needs have little to live on. So likewise, seeing that God is not overseen in the making of his provision, & therefore hath not provided things needful, but so far as our need requireth (and yet in such sort, as that his allowance is very liberal) how can it otherwise be, but that if som do wastfully spend much more than their

their allowance commeth unto, others must needs want it in theirs? Even so also may we conclude of the third member of this, that whereas these earthly things cannot be applied to our use, but by the industrie and labor of man; and God doth so little allow of idlenes in any, that he may not be thought so to have ordeined man, that as the labor of the stronger may wel be a supply to the want that is in the weaker, so the labor of one may releeve himselfe & others, I wot not how many: how can it be, if but som be laborers, and yet al allowed to be feeders, and the idle person to have his share in al things needful as wel as the laborer, but that, bicause the labor of few is not able to maintain themselves & many others idle, many must needs be very sore streightened by this? The third fountain of povertie is neither in our selves nor others: but only in the good wil and pleasure of God: Who not only by these, but also by his own hand divers waies besides, doth oft times clasp about our necks this yoke of povertie. And that somtimes, to put us in mind of som offence of ours, wherunto such a kind of fatherly discipline doth fitly appertain; as the injuring of others, prodigalitie, idlenes, or such like: somtimes, that rich men may have on whom to bestow those blessings of God, that they have in such abundance:

dance: sometimes, to make us more wearie of this earthly tabernacle, and more glad to come to the heavenly: and sometimes for diuers other causes that he keepeth unto himselfe unknown unto us. So that we may be bold to conclude, that notwithstanding this povertie that should be among them; yet may it wel stand therewithal; that the land it selfe did abundantly yeeld whatsoeuer was needful for every one: and that, not after a sparing maner, but after that most liberal allowance that God approo- veth, and most becommeth his gracious goodnes.

So having seen what the land was; by what means it is commonly called; and of what valure it was to the sustenance of those that should dwel therein: we may wel proceed to search out, in what sort it was allotted unto them. Which me think may then sufficiently appeer, if we shal find out these two things. How they shuld at the first make it theirs; and in what maner they should possesse or hold it. Vnto the former of these doth appertain both their entrie at the first; and the division therof that after ensued. The maner of their entrie and getting the land into their hands, was not to challenge it by discent, or any such title; but by a kind of purchase: and yet not with monie, or monie woorth; but only by the dint of the sword,

*How they
had to make
their entrie
into this
land.*

sword, I mean, by conquest. Howbeit, this same was done in such sort, as that nevertheless they had no just cause to imagine, either that they got it by their own prowesse, but only by the power and might of God: or that he gave it them for their own righteousness sake, and not only of his meere goodnes towards them. For this cause doth Moses first ^a wil them to take heed of both those errors, before that ever they come therunto. But to make the matter more plain, in what sort they had to make their entrie by conquest, first let us see what direct or particular charge they had concerning the same; then how they did put it in execution. Their charge was ^b that they should in no wise have any frindship or amitie; nor make any marriages; nor so much as be in leag, or make any peace, not only, not with the idols of that countrie (or to have any reverence of them) but also with none of the people therof: but that they should be at utter enmitie with them al, til they had put out their remembrance from the face of the earth, that they should break down their images, cut down their groves, overthrow their altars, and not so much as covet the gold, or any such thing as therunto belonged; and as touching the people, that they should have no pittie on them, but destroy them al, man, woman,

^a Deu. 8: 17,
18. & 9: 4-6.

^b Ex. 23: 23,
33. & 34:
12-17.
Num. 33:
50-56.
Deu. 7: 1-6,
16, 25, 26.

this woman, and child. And to the end they might the more faithfully execute this judgement of God, as they are also given to understand that the sins of the people deserved this sharp vengeance, that they may perceive themselves to be executioners of the righteous judgements of God: so they have their eies cheefly turned to another cause that might kindle their harts more earnestly against them, seeing that it touched (so neer as it did) their own estate and welfare. As namely, that if they did join in marriage or amitie with them, or but suffered them to dwel in the land, they would intice them to their idols, and so pluk upon them the vengeance of God: and nevertheless themselves ever seek to disquiet them to the uttermost of their power; and be, as it were thorns in their eies, and spears in their sides, to keep them in continual and bitter vexation, as in those places before set down, sufficiently appeereth.

12 The execution of this their charge, was not in al points very wel performed: be- like for that they thought it was very streit or rigorous; and dowed therewithal, it would be so odious to al those countries that joined therunto, that therby they might pluk them al upon them, and occasi- on them to lay their powers together, in like sort to destroy them from the face of

*This charge
of theirs was
not so truly
executed by
them.*

the earth, that without mercie had destroyed so ancient a people. For worldly policie doth in such cases pravail very much with flesh and blood. Nevertheles, that we may see in what sort they did order this matter, so far as they medled therewith, first of all they began to take possession of their land, when on the east side of Iordan they had subdued Schon king of the Ammorites, and Og the king of Basan, and tooke those countries unto themselves. At which time we find very good likelihood, that they did fully execute the charge committed unto them. For seeing we read^b that they did utterly destroy them, men, women, and children; and that God so far approoveth their dealing with Schon, that he^c maketh it a patern for them to follow in their dealing with Og, and misliketh nothing (that we read of) in either of both: it must needs be a very good conjecture (if not a sufficient prooffe) that they destroyed their idols also, and did whatsoever els was to be done, after a faithful; and zealous maner. But immediately after this, before that ever they passed Iordan to the other side of the land, by the reason that^d a certain woman that kept victualing, Rahab by name, and dwelling in Iericho, did keep secret a couple of men that Iosuah had sent to search the land, both those men did swear unto hir, that they

^a Num. 21: 21-35.

Deu. 2: 26-37.
& 3: 1-11.

^b Deut. 2: 34.
& 3: 6.

^c Num. 21: 34

^d Ios. 2: 1-21.
& 6: 22, 23.

they would save him, and his household harm-
 les, and the whole armie after they came in,
 performed the same. After this they ente-
 red the land, and being victorious, did very
 wel (for ought we see to the contrarie) per-
 form their charge: themselves entering un-
 to the possession of the land over as they
 got it; and rooting out the old inhabi-
 tants, and their idols with them. And al-
 though * one man Achan by name, did * Ios 7: 1-26.
 through covetousnes grevously transgresse,
 and though the wrath of God was therby
 so sharply provoked, that he did punish the
 whole multitude by making them flie be-
 fore their enemies: yet neither was it but
 one mans trespass, neither did the whole
 congregation leave it unpunished. Howbeit,
 not long after both Iosuah himselfe and Ios 7: 1-19.
 the rest of the princes, did commit a foul
 oversight, contrarie to the charge that the
 Lord had given them. For when as the em-
 bassadors of the Gibeonites (who were of
 that people, that the Lord had appointed
 them to destroy) came with a subtil practice,
 to get a leag of peace at the hands of the
 Israelites, pretending themselves to be of
 another nation, far distant from the land of
 Canaan, and that they came to be in leag
 with them, for the great things that they
 heard to be done by them: then the Is-
 raelites were so fully perswaded by that
 C. 2. homly

homly policie of the Gibeonites, that they were indeed as they pretended, that, forgetting to aske counsel of the mouth of the Lord, or els counting the same but needles in so plain a matter as they supposed it to have been, they unadvisedly entered into the leag with them. They were as wise men, as others are: and yet in this did they very fouly overshoot themselves. But such is the wisdom of flesh and blood, when it regardeth not the word of the Lord, but wil venture to go by it self. But this was but a smal slip, to speak of, in comparison of that which followed: and besides that, it was immediately after something amended by themselves. For afterward they did indeed conquer the whole land, and ^a slue in al, one and thirtie kings. But, having once gotten the feeld of al their enemies; and having driven them that remained, to their holds; ^b Iosuah also and the good elders being fallen asleep, ^c then began they generally to spare their enemies: and, either to let them quietly enjoy many of their cities without molestation, or at the least, only to make them tributaries unto them. Insomuch that ^d the Lord did both sharply rebuke them for it: and besides that, did plainly give them to understand, that seeing they had so done, he also would now have peace with them, & have them to live

^a Ios. 12: 24.

^b Iudg. 2: 10.

^c Iud. 1: 20-35

^d Iud. 2: 1-5.

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live in the land, to the great and perpetual molestation of the Israelites that would not destroy them when they might. At which sorrowful newes though the Israelites wept so bitterly, that therby they gave the name of the place: yet was it too late, then to reverse that sentence of the Lord, which they should have foreseen before. And so by their sluggishnes it was fulfilled, which the Lord before had spoken, that¹ he would not destroy them at once, least the land should grow to a wildernes, and the beasts of the feeld rise up against them: as afterward also he giveth them to understand, ^a that they shuld be to som use unto them, that is, to proove them whether they would obey the Lord, and keep fast to his wais; and to teach them feats of arms.

¹Exo. 23: 32.
30. Deu. 7: 22.

^aInd. 3: 22.
& 3: 24.

13 Concerning the division or distribution of this land, which the Lord hath in this sort given them; & which by conquest they have now taken unto themselves, heer we have need first to consider how the people themselves were sorted, for that the distribution of the land doth hang therupon. Isaac, whom it pleased God to term^a Israel, that is, prevailing with God, being the son of Isaac, which was the son of Abraham, had, as it is wel inough known unto al, twelve^b sons: Ruben, Simeon, Levie, Judah, Dan, Nepthalie, Gad, Aser, Isachar,

How the people were sorted among themselves.

^aGen. 32: 28
& 35: 10.

^bGen. 29, &
30, & 35:
22-26.

C. 3. Zab-

Zabulon, Ioseph and Benjamin. Out of which his twelve sons it pleased G O D to raise a mightie people, which are called (of Israel himself, the father of these twelve) the children of Israel, as who should say, that people that hath found favor with God, as indeed they had specially done. So likewise that race of people that came of everie one of these sons of Iaacob, were termed the ^e tribe of him, of whom they descended. As the race or stok of Ruben, was called the tribe of Ruben: the familie or kindred of Iudah, was termed the tribe of Iudah: and so the rest. Now it pleased G O D, after that he prescribed unto them a set form of religion, which was immediately after their deliverance out of Egypt, what time they had now been the people of God 430. years, and were grown to about 600000. men, besides women and children: then (I say) it pleased God to ^e separate unto himself, or to take out, one whole tribe or stok from among the rest unto the preests office, and to the ministratation of that service, which himselfe had now appointed. So, wheras ^e Iaacob, as he lay on his death-bed in Egypt, had taken unto him the two sons of Ioseph (which were Manasses and Ephraim) as his own, and so making two tribes of Ioseph, had made thirteen in al: the Lord thus taking the Levites out, did leave

^e Num. 1.
Apoc. 7: 5-8.

^d Exo. 12: 37.

^e Num. 1: 49, 50

^f Gen. 48: 5.

leave them to keep stil the nūber of twelve. By this distribution we are led (as it were by the hand) to follow this order. First to search out what was given or allotted to those twelve tribes, Ruben, Simeon, Iudah, Dan, Nephtalie, Gad, Aser, Isachar, Zabulon, Ephraim, Manasses, and Benjamin: and then, what was given to the tribe of Levie, whom the Lord had exempted from the rest.

14. Vnto the twelve tribes, the whole land was by God himselfe appointed to be given: and that by lot, for the avoiding of contention, that otherwise might have risen about that matter. Howbeit, this distribution was not so precisely observed, but that two tribes and a halfe, that is, the tribes of Ruben, and Gad, and halfe the tribe of Manasses, preventing their lot in that distribution, got a portion to be assigned to them. For so soone as the children of Israel had conquered those two kings aforesaid on the east side of Iordan, before that ever as yet they had entred the land of Canaan, these two tribes, & halfe the other, liking that countriewel, desired Moses that the same might stand for their lot, and so would they be content without any more on the other side. Moses therfore, taking them bound, that they should nevertheles go over with their brethren, and help them to

What was the portion of the twelve tribes.

Num. 32: 1-43

^b Nu. 26:53-
56. Jos. 11:23.

fight their battels, and not forsake them til their brethren also had gotten the victorie of al their enemies, granted their request, & gave unto them that land of the Ammorites, which immediately before they had gotten of Sheon, and Og, before mentioned. Vnto the ^b other nine tribes and the halfe that remained, was the rest of the land, that which lieth on the west side of Jordan, and is called the land of Canaan divided: but in such sort, that as everie tribe had their portion by lot assigned unto them; so should it be divided among themselves in such sort, that those which were many might have more, and those that were fewer should have lesse. Again, they divided among themselves the whole countrie that the Lord had bounded forth unto them: not only those cities which they had already conquered; but those also that were yet in their enemies hands. And so dismissed al the tribes to repair to their own private inheritance, and to conquer their home-enemies, such as remained within the lot or possession of everie one.

*What was
the portion
of the Le-
vites.*

15 Of the Levites there were three families, and everie of those assigned to a special function or charge: but that discourse we must reserve til we come to speak of their office, or in what sort they had to live in this land which God doth give them. So far

as appertaineth to this present purpose, being but about to search out what portion they have among their brethren, it shal be best to make our distribution otherwise, dividing the whole, into these two sorts: the common sort of Levites; and those that ministered about the ordinarie service. For either of these two sorts, had as it were a severall portion. The common sort of Levites, or generally the whole multitude of them were appointed to have for their maintenance^a no part at al among their brethren: but only, ^b the tenth part of al the increase or profits that the land did yeeld any manner of way; and, out of every tribe, a certain number of ^c cities with their suburbs to dwell in, to the number of eight and fortie in al. Their cities were so taken out from among the rest, that those which had manie gave mo, and those which had fewer gave accordingly: and the Levites were so scattered throughout the land, that the people might everie-where be better taught. The suburbs that their cities were allowed to have, to find their cattel withal, were appointed to be two thousand cubits, or halfe a mile fourth-right frō the wals of the citie round about: so that although God gave them no such portion as he gave to the other: yet considering that ech of them had but a twelfth part, and these a tenth part

^a Num. 18: 20, 23.
Deu. 10: 8, 9.
& 18: 1-5.
^b Lev. 27: 30.
Nu. 18: 21, 24
Deu. 14: 22, 27
& 12: 19.
^c Nu. 35: 1-13

part, besides their cities, with their suburbs, it is evident, that by Gods ordinance they had a much better part; at least, so long, as the number of them did not much exceed themselves as they were now, for that they were the fewest in number of al the other tribes. Also the maner of paieng this tith was such, that ^d it was not lawfull for them to put by a better, and to put in a woorse in steed therof: but to pay the same that sel out to be the tenth, whether it were better or woorse. And ^e though the place were far, so that they would rather cover to give the valu of it in monie, than the thing it selfe in kind: yet might they not so do, but by putting a fift part more therunto; so to put by such collusion, as therupon might otherwise arise.

^d Lev. 27: 32, 33.

^e Lev. 27: 31.

*What was
the porti-
on of the
preefts.*

^a Deu. 18: 8.

16 Vnto the preefts that were occupied in the ministraton, a more liberal portion was du: which arose unto them two maner of wais. Wherof the former is the same that respecteth their ordinarie commodities: the other, that which respecteth certain other extraordinarie fees or avails. Their ordinarie commoditie (besides ^a that which otherwise any of them might have of his own) consisted principally in three things: wherof the first is the tenth or tith that they had of that tenth or tith which the Levites received of the Israelits. For as the Le-
vites

vites were allowed to take tith of their brethren the Israelites: so^b were they charged to pay over the tith of the same to the preefts. The second sort of such comodities as were ordinarie^c were those measures, and parts of al such things as were brought unto the Lord for oblations and sacrifices, which was according to the nature of the sacrifice (of which afterward we have to speak) either a certain quantitie of corn, flower, wine, or oile; or else^d certain portions of the beast sacrificed. The third consisted in that the people were bound to bring unto the Lord, which the preefts by his appointment were to have, the first of al that it pleased God to blesse them withal. Wherof there were two sorts: one of^e living creatures as they sel, both man, and beast: yet in such sort, that both men-children, and the increase of unclean beasts should by a certain price be redeemed the other, of the^f fruits that the land every yeer doth yeeld: which at a certain time, and before they tooke therof to their own use, they should bring to the preefts, as after followeth. Their extraordinarie avails I term those fees, that were du unto them, out of the voves that the people would oft times extraordinarily make of their own accord. Which were somtimes of som kind of oblation; ^g and somtimes of som other bles-

^b Num. 18: 25, 26.

^c Num. 18: 8, 9, 11, 19, 30, 31
Num. 5: 8-10.

^d Nu. 18: 12.
Deut. 18: 3.

^e Num. 18: 15-18. Le. 27.

^f Num. 18: 12, 13.
Deu. 18: 4.

^g Lev. 27: 11-22.
Nu. 18: 14.

THE SCEPTER

^aLe. 27: 1-8.

^bNu. 18: 8.

Lev. 27: 1-25.

^cNu. 5: 8.

blessings that God had given them: ^a some times likewise, of themselves, or their children. Out of which lightly ^b some commodity came unto them, according to the nature of the vow. So likewise, ^c if one man had trespassed against another, and then purposed with himselfe to restore it again with a fifth part more added therunto, as the law required, and could not find neither the partie himselfe alive, nor any of his kin to receive it, that also should he bring to the priest, besides his sacrifice for that trespass.

Of the nature of their lands.

17 In what maner they should possesse this good land, which in this sort they had divided among them, cannot be heer very fully declared: for that the discourse thereof hath so great affinitie with those others that follow. So that until we see, in what sort they have to live therein, and how their trespasses are by the sentence of God to be punished, we are not able fully to find out what is to be said of this matter. Nevertheless, some laws there are (but those very few) that may be taken apart from the others, and properly concern this present matter. Possession resteth in these two things: in lands, & goods. Concerning lands, some of the laws that I speak of concern the holding of lands: and some, the redeeming of the. Concerning the former, first we have to note in what sort they are appointed to descend: then how afterward

terward they are to hold the same both to-
wards God, and towards their neighbor.
How they should descend, is chiefly decla-
red upon occasion that ^a Zalpaad one of ^a Na. 27:1-12
the tribe of Manasses, had no sons but only
five daughters, that at his departure he left
behind him. For by that occasion it came
in question, and was decided by the mouth
of God, that in al such cases, if a man had a-
ny son, the same should be accounted his
heir: if he had no son, then his daughter:
if he had no daughter, then his brother:
if no brother, his fathers brother: if no
such uncle, then the next of his kin who so-
ever. So likewise doth he els-where deter-
min, that, if upon some persuation of a se-
cond wife, ^b a man would disherit his el- ^b Deu. 21:
dest son by a former wife, to make the son ^{15-17.}
of the second his heir: yet may he not so do,
but leave the birth-right unto the eldest.
Nevertheles, we read that Ruben, for ^c de- ^c Gen. 35:22.
filing his fathers bed, ^d was put from his ^{49: 3-4 & 1.}
birth-right, being the eldest; and Ioseph ^{Par. 5:1.}
and Iudah taken into his room. That which ^d Gen. 49:14.
concerneth the maner of their hold ^{1. Par. 5:1.}
towards God, is only that law, that was of a
certain ^e homage, that every yeer they were ^e De. 26:1-10
commanded to do unto the Lord, for such
lands as they held of him. Which was no-
thing els, but to bring of their first fruits
unto the Lord, and there to confesse that
God

God had preserved their fathers and them from time to time, and been marvelous gracious unto them: that he had given them that good land as before he promised, that they did now enjoy the same, and therefore brought of the fruits thereof unto him. A notable tenure: and such as disgraceth many of ours, that were notwithstanding devised and appointed by notable men, as then they were taken. Wherunto may be added, that ^f every seventh yeer, and in the Jubile, they should suffer their land to rest: so to teach them, to moderate their affections on that behalfe; to depend on the providence of God; and not utterly to wear out the soil that was given them. That which concerneth the maner of their hold towards men, was that they might have it several: and yet not so; but that the poore, and generally al, might sometimes have som use thereof. That they might have it several, it appeereth both by the partition that before is spoken of: and in this also, that ^s if any should with his cattel eate up, or otherwise hurt his neighbors feelds, he should make good the same again, with the best of his own. That the poore, and others generally might notwithstanding have som use thereof, it appeereth in this, that so oft as the land should rest without any husbandry bestowed on it ^b such things as it yeelded of it selfe,

^fEx.23:10,11
Lev.25:1-11.

^sExod.22:6.

^bExo.23:11.
Lev.25:4-7.

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selfe, should be common: and that when
it was seuerall, any passing by the way, might
take and eat of the fruits of the ground to
serue his need, so that he carried none a-
way.

¹Deut. 23:
24, 25.

18 As for redeeming of land that once
was gone from the ancient owners, two
laws there are, that belong therunto. The
one restoreth lands hom again generally
to al: the other restoreth them but unto
som. The law which restoreth lands hom
unto al, is double, wherof one is the law of
Iubile. Which was, that if any through po-
uertie or unthriftines had sold his lands or
any part thereof: yet in the year of Iubile,
which was every fiftith year, those lands
should return again, either to him, if he were
alive, or els to his heirs if he were dead. The
other, that which is set down in expresse
words, that no lands shal be bought, but
with clause of redemption. That is, that he
that selleth must ever have libertie to bie
his lands again, so that it be within the time
appointed. That law which is more parti-
cular, issueth out of the latter of these, and
it selfe also is double: first as it respecteth al
other Israelites; then as it respecteth the
Levites only. That which respecteth al other
Israelites hath two principal members. For
first as touching land generally, if a man
sel it to his neighbor, either himselfe, or the
next

*Of redeeming
their lands.*

^aLev. 25: 10,
13, 28.

^bLev. 25: 24.

^cLev. 25:
25-27.

- next of his kin may redeem it again: and, for so much lesse than the other gave, as the commoditie (that since he bought it, he did receive) amounteth unto. So likewise
- ^d Lev. 27: 16-21. ^d if he vow to the Lord any part of his inheritance, he may redeem it again, adding the fift part (as the preeft shal valu it) therunto: but if he shrink from his vow, and sel it to som other, then, after the next Iubile, it commeth to the preefts for ever. If the land that he voweth were purchased of another, then though he shronk, yet was not the land to be forfeited, but ^e the valu only to be du to the Lord: and the land it selfe was to return after the Iubile, to the ancient owner. Then also, as touching the sale of an house, the law was, that ^f if the house were in a walled citie, the seller should not have libertie to redeem it, but the space of one whole yeer, and that it should never again return to the ancient owner, if in one yeer, he, or som for him, did not redeem it.
- ^g Lev. 25: 31. But ^h if it were out of a walled citie, then it should follow the nature of the common lands. That which respecteth only the Levites doth not a little varie from the other.
- ⁱ Lev. 25: 34. For first ⁱ as touching the little land that they had to the suburbs of their ⁴⁸ cities, that might in no wise be sold. Then also as touching ^j their houses whether they were in walled cities, or not, both they
- ^k Lev. 25: 32-33. might

might be at times redeemed; and otherwise in the year of Iubile they should return.

19 Concerning the possessing of their goods, I see little set down, but that may be better referred to one of those parts that follow. One thing only there is, that doth more properly appertain unto this. Which is, that they were allowed to have (that which seemeth somewhat hard among us) villans or bondmen, as their proper goods. As touching which matter, a few laws there are; both concerning their estate in bondage; and concerning their manumission, or the infranchising, or freeing of them. First as touching an Hebrew, though they bought him of others, yet could they not compel him to serve but six years, and must needs let him go free the seventh, both himselfe and his, if he came with wife or children. Howbeit, that if the servant would not then part with his master, his master might then keep him for ever. So likewise, if any man should buy a bondwoman, she should have the same law. This also besides, that if he should promise hir marriage, though afterward he misliked hir before he married hir, yet should he give hir meat, drink, and cloth, and such dowrie as the dutie of marriage required: and might not sel hir to any other. So likewise, that if he

*Of their manner of vil-
lage.*

^a Ex. 21: 2-6.
Deut. 15: 12-17.

^b Ex. 21: 8, 10
Deut. 21: 14.

^c Exo. 22: 16-17
10, 11.

D. 1.

should

should promise hir to his son, and afterward repented : yet should he do unto hir , as to one of his daughters. Els for default of such duties, that she should be therby infranchised . Over their villans or bondmen that were not of their own nation, they had such libertie allowed them, as then was in ure in those countries. Insonmuch that they might keep them ever : and ^d though they beat them so fore, that within few dais after they died , in divers cases they were not to be charged therwith. Other laws also there be of such matters : but such as , I think , wil better agree to that which followeth.

4 Exo. 21 :
20, 21.

Of their duties generally.

20 Concerning the other, that is, their behavior in the land that God had given them, we have to consider two principal things : what was the direction that they had to frame their lives by; and in what sort their faults and transgressions were to be punished. In the former of which, that is, in what sort they should lead their lives , there are two principal things to be considered : first, what direction they had as touching their private life at hom; then, what direction they had as touching the publik exercise of their religion. The direction that was given them for the more orderly framing of their private life at hom before God and men, somtimes is given in plain speech : and somtimes commended unto them

them by figures, and under the exercise of outward observations. Both which kinds may best be sorted according to the order of the ten commandements, for that they do comprahend the effect of al, which effect or sum of al, is in few words no more but this, ^a wholly to give over themselves to God alone: and from thence to derive unto them these two principal parts of that their dutie; to love God above al things, & their neighbor as themselves. Vnto which love of God they were taught, two special points to appertain. First, that ^b they should worship him, not as themselves, or others thought good: but only as himselfe in his word had required. Then, that they should do it in convenient maner: wherunto appertain two principal points. First, that they should do the same ^c truly, without hypocrisie or dissimulation: then, that they should be ^d zealous therin, or earnestly bent therunto. So likewise, that unto the love of their neighbor did appertain other two points: one concerning their doings towards him: the other concerning the moderating of their own affections within. That which respecteth their doings towards him, hath two special points. First, that they should ^e reverence ech other, everie one in his degree; and therby knit together in one, in godlie unitie. Secondly, that they should

^a Exod. 20. 3.^b Ibid. 4. 5.^c Ibid. 7.^d Ibid. 8. 12.^e Ibid. 12.

D. 2. have

have such an hartie care to præserve ech o-
ther, that not only they regard ech others
life or good estate generally, to uphold
the same: but also, that they have a special
care of these three points, to præserve or
leave unto everie one his ^a wedlok undefi-
led; his ^a substance undiminished; and his
good name ^a unblemished. That which
respecteth the moderating of their affecti-
ons within, is that they should not ^a covet,
or that they should so content themselves
with their estate, that they sought not to
prævent any others in theirs. Howbeit, al-
though this be the effect of al, yet it shal be
good to see, how the same is expressed by
certain particulars.

*They must
have none
other but
him alone.*

^a Ex. 20: 3. &
23: 25. De. 5: 7
^b Exo. 23: 13.
Iosuah. 23: 7.
Psal. 16: 5.

21 First of al therfore concerning their
life towards God, they are commanded to
put by al others in heaven and earth, and to
have ^a none other God but him alone: nor
so much as to have in their mouths the
names of any others, or to let them be
heard out of their lips. And bicause the
greatest danger was either in those that
were worshipped in Ægypt, where the chil-
dren of Israel had sojourned so long; or in
those that wêre worshipped of the Canaa-
nites, and other nations among whom now
they should dwel (the one for education
sake; the other for policie:) therfore ^c had
they a special warning given to take heed of
the

^c Lev. 18: 2, 3.
De. 12: 30, 31.

the gods of those countries : and therewithal were streightly charged ^d to break down the idols or pictures of them; to overthrow their altars; to cut down their groves; and to let no monument of them to remain. To this end especially it did appertain, that the Lord did ordain certain servises among them, that should properly serve to confirm them in that point : that is, that he only is the Lord; that they were his tenants, and held of them whatsoever they had. Of this sort there were especially three : that yeelding to him of their first born; or of their first fruits; and of their tithes. For although there was another end of these ordinances, that is, that the ministerie, and such as served at the altar, should live therby : yet to this end also were they ordeined, to witnes the soveraigntie, that the Lord had over them. The law of the first-born was this.

* Whatsoever male did first open the womb, whether it was of man, or beast, or (as we say) was first of al born or bred, that same did the Lord challenge to be his, and ordeined the same to be an ordinance among them : but not al after one maner. For ^e if it were the first born of man, it was to be redeemed : and the price was five sicles of the sanctuarie, or five score Gerahs (which is al one) amounting to (as it is said) about sixteen shillings and eight pence

^dExo.23:24.
Deu.7:5,25.
Sc.12:23.

^eExod.13:2,
11-16. & 22:
28,34:19.
Num.18:15.

^fExo.13:13.
& 34:20.
Nu.18:15,16.

g Ioan. Bren-
tius in Exod.
30: 13. And
Annot. on the
B. Bible upon
Num. 3: 47.
18: 16.

h Exo. 13: 12.
32: 29. &
34: 19.
Num. 18: 17.
De. 15: 19, 20.

i Exo. 13: 13.
34: 20. Num.
18: 15.

k Deu. 15:
21-23.

l Deu. 15:
19, 20.

of our coin : though by the weight of the Gerah, which ^s is said to be the weight of sixteen barley corns, I cannot find that 20. Gerahs (which is the sicle of the sanctuarie, double to the other sicle that is common) do weigh any more than two shillings and fourpence of our coin, after the rate of five shillings the ounce. And then is the sicle of the sanctuarie but two shillings and four pence : and five sicles but eleven shillings eight pence. ^h If it were a beast that was clean, it might not be redeemed, nor kept bak, nor put to use, nor any commoditie taken of it; but without deceit brought as it was unto the preefts, as the portion of the Lord after that it had been seven daies with the dam. ⁱ If it were of an unclean beast, as of an asse, that also was the Lords: but it was to be redeemed with a lamb. Nevertheles, the party was not bound to redeem it, as he was to redeem his first-born son: but, if he would not be at the cost to redeem it, then must he cut off the head therof; and was so discharged. So likewise the first-born of a clean beast, if it had any deformitie or blemish, then, although in that case also it was the Lords: yet ^k were they discharged for bringing it unto the sanctuarie or temple of the Lord, there to make merrie or feast therewithal before him (as ^l they were bound to do with such as were without blemish)

blemish) and were willed to eat it at home, and to hold feast therewithal unto the Lord in their own houses. This challenge that the Lord did make to the first-born, exempting them to his own proper use, had also a special sense, that was proper to it selfe, besides those two before recited that are common to both the others. For this was ordeined to this use also,^m that it might keep in fresh remembrance that notable benefit which the children of Israel received of the Lord a little before their departure out of Ægypt: that is, that when the Lord destroyed the first-born of Ægypt, nevertheles he spared the first-born of al his people. As also the Lord didⁿ afterward use it, to quiet the people in deducting the whole tribe of Levie out from among them to the use of the ministerie: taking them, and a certain fine by pole of the overplus, for al the first-born that then were. Of which to discourse more fully, there is afterward offered better occasion. Vnto our selves, out of this law this lesson may we take, that seeing God is as gracious to us, we also ought to present him with the best that we have: and for to abandon those miserly practises that commonly we use, to shift him off with the very worst that we are able to pik out of the rest. The offering of the first of their fruits that out of the increase of the earth did arise unto

^m Exo. 13:
14-16.

ⁿ Num. 3: 6,
12, 13, 40-51.
& 8: 16-19.

D. 4. them,

° Exo. 22: 28. them, was ° to the selfsame end ordeined:
 23: 19. & 34: that is, to witnes, that whatsoever they had,
 26. Deu. 26: 2. they held only of him. For the first of their
 Lev. 19: 24. fruits, they had to offer, both the first of
 p Lev. 23: 10. corn, and ° such things as first ripened un-
 q Num. 15: to them: and also a part of their ° first batch
 18-21. of bread. To the end, that they might ever
 r Lev. 23: 14. observe this ordinance, they were ° charged
 that they should take nothing that their
 ground did yeeld to their own use, until
 s De. 26: 1-11. that they had first brought som such present
 unto the Lord. And to the end that they
 might do it more effectually, ° he teacheth
 them also, when they com to bring him
 that present, to acknowledge in plain words
 that it was the Lord, and he alone, that gave
 unto them that good land: and that by his
 goodnes they now had the same in quiet
 and peaceable possession. As indeed the
 goodnes of God is such, that it deserveth to
 be acknowledged: and, of such things as he
 giveth, to have such portion as he requireth
 (especially being so smal as it is) even at the
 first, and not to tarric til we our selves (after
 the proportion of our greedie appetite) shal
 be gluttet to our own desire. What the law
 of tithes was, is before declated. Now I do
 but admonish, that it is one of the ordinan-
 ces, wherby God would continually witnes
 unto them, that he was the Lord, and they
 his tenants. Which that they might more
 effectually

effectually do, he taught them, that everie third yeer they should make a solemn protestation unto the Lord, that they had truly paid al their tithes, that to their knowledge they had not withheld any part therof, either to supply their own necessitie; or to do any good work which was otherwise to be done of their own charges, as to burie the dead, or such like: and that wittingly they had not suffered any part of it to perish by their negligence. And bicause this was ordeined to be every third yeer after the seventh yeers rest to the land, it was a time of al most fit to amend such things, as a man had omitted before: for that this yeer was farthest of al on both sides remooved from the seventh yeer, wherein the land was to lie common. So that as this law was ordeined to teach them sinceritie in paieng of their tithes: so was this protestation appointed then to be made, when they might most easily do it. What things we omit by the reason of som urgent necessitie that at som special time doth much annoy us, if we have any grace, we make up again so soone as God doth send us plentie. Other things besides those there are, that preached the soveraigntie that God had over his people. But these are the cheefest in my judgement: & these might wel suffice to teach them, that he was The Lord their God, that they must aban-

abandon al others, & wholly betake themselves unto him, to live and die at his pleasure.

*They must
do unto God
nothing els
but as he ap-
pointeth.*

22 Next heerunto it is of them required that having alreadie in such sort betaken themselves to him alone, as to their onlie tru and living Lord, they should do unto him, not as themselves, or others think good; but onlie as himselfe præscribeth unto them. Vnto which place especially doth appertain the whole form of religion that was given unto them. But bicause it is a thing of special importance in divers respects, therefore I thought good to speak of it apart by it selfe: and in this place to speak but of such other duties of this kind, as did not concern the form of their publik religion, but were to be observed of them al at hom, at al times, and in al places, as occasion served. Of this sort were these. First of al, ^athat they should in no wise behave themselves before him, either after the doings of the land of Ægypt, wherin they dwelt; or after the doings of the land of Canaan, whither now he was about to bring them: but ever frame themselves to do ^b after his ordinances, judgements, and statutes, in whatsoever they tooke in hand, turning aside from them neither to the right hand, nor to the left. Infomuch that although he allow them to make vowes, that is, even of their

^a Lev. 18: 1-5.
20: 13.
De. 12: 29-31.
Deut. 18: 9.

^b Lev. 20: 22
Deu. 4: 2. 5:
32, 33. & 12:
32.

their accord to do som work unto him, that otherwise he doth not urge them unto (which is the thing that of al others is left most free unto them:) yet even in that also doth he not leave them to their own wils, but directeth them how to proceed, and how to behave themselves therin. And first as touching the persons that may vow, ^che alloweth but such as are at their own libertie, to make any vow. As for yoong women that are in their fathers house, and married wives, he alloweth none of their vowes to stand, unles the father of the one, and husband of the other do hear the same, and either give his consent unto it, or at least do not gain-say it. Then concerning the things vowed, if afterward they were not disposed to give the very thing that they vowed, or could not conveniently bring it thither where it should be delivered, or if it were such as was not to be offered, he teacheth them how to redeem whatsoever they vowed, being of that nature, that it could not be in the very kind it selfe performed. For otherwise, if a man did vow ^dany such thing, that was not to be redeemed by monie, but to be paid as we say in kind: insomuch, that if any should put to by a better to give a woorse, he should then give both. As also on the other side, som things were so detestable, as the price of whoordom, or advantage

^c Nu. 30:1-17

^d Le. 17:9, 10.

^aDeu.23:18.
Lev.27:26.

^fLe.27:3-7.

^gLev.27:8.

^hLev.27:
21-25.

tage gotten by bauderie; and som things so vile and of so smal account, as the price or valu of a dog; and som things so fully the Lords already, as the first-born, that^e no vow to the Lord might be made of them. But the things, that once being vowed, might be by the parties again redeemed, were such as might not be offered in sacrifice, and yet might be given unto the Lord to som other good purpose. As namely, mankind; the common sort of unclean beasts; houses; and land. Of which only mankind had the price set: the rest were to be taxed by the preeft. The price or rate of the redemption of man, was according to his sex, and yeers: and that after this manner. ^fA man-child vowed, being betwixt a moneth and five yeers old, was priced at five shekels: from five, to twentie, at twentie shekels: from twentie yeers old to three score, to fiftie: from three score upward to fifteen. A woman-child of the first compass of age, to three shekels: of the second, to ten: of the third, to thirtie: and of the fourth, to ten. ^gSaving only that a proviso is had for such as were not able to pay after this rate, that the preeft might at his discretion take it down to their abilitie. As for the ^hother three, the preeft had to set the rate according to his discretion. But in these things this was to be observed, that although

although any others might bie them at the price that the preeft did set, yet might not the owner himfelfe fo redeem them, but by adding a fift part more. And this is the effect of the law of vowes, fo much as appertaineth to this praſent purpose. Whereby we may ſee, that although God would take at their hands a work of their own : yet, that it might not be any other, but ſuch as was ſubject to the direction that God appointed. So far is it from him, to accept any thing in good part, that is not his. And to the end that they might not fear to be driven to any lak, being ſo abſolutely put by al others, and ſo præciſely kept only to the beſt of God, it is farther to their comfort declared, firſt, that thoſe ſtatutes and ordinances are of marvelous æquitie and wiſdom : then, that a ſufficient prophet ſhall be ſent unto them, both to guide them in the wildernes until they com to their promiſed reſt, and to make known unto them the way of health : laſt of al, both what bleſſednes appertaineth to thoſe that obſerve them ; and what miſerie hangeth over the graceleſſe heads of thoſe that care not for them. Then, beſides that kind of general prohibition of al other wais, he toucheth certain of thoſe by name, of which he would have them eſpecially to beware. Of which ſort, although the moſt of them may better be

¹ Lev. 27 : 13,
15, 19, 27.

¹ Deut. 4: 2-8.
6: 23.

¹ Exod. 23 :
20-23.

² Deut. 18 :
15-19.

³ Le. 26 : 3-13
Deut. 28 : 1-14.

⁴ Lev. 26 :
14-41.
Deut. 28 :
15-68.

p Exo. 23: 24.
 Deut. 12: 1-4.
 q Exo. 20: 23.
 Lev. 19: 3.
 Deu. 4: 15-19.
 r Lev. 16: 1.
 s Lev. 17: 7.
 t Deu. 18: 10.
 Lev. 18: 21.
 & 20: 2.
 u Lev. 19: 29,
 36, 31. & 20: 6.
 De. 18: 10, 11.

* Deu. 23: 24, 25.

y Lev. 25: 23-28.

z Lev. 25: 29-34.

*That in al
 their doings
 so him, since*

be digested to other places as more proper to them : yet som of them are such, as do not only challenge this place as meetest for them; but also may give sufficient light, how careful it stood them in hand to be, to take heed of that countrie infection, and to follow the direction that God did give them. As namely, first that they should in no wise bow down to the^p images of those nations, nor^q have any of their own, of what maner or likenes soever, nor so much as^r a pillar to looke upon. So likewise that they should not^s offer unto divels :^t nor make their sons and their daughters go thorough the fire : nor offer of their seed unto Molok. Thirdly,^u that they should not use any sorcerie, witch-craft, southsaieng, charming; or regard either times, or the flieng of souls, or such like. Fourthly, as touching the proper tie of earthlie things, that no man should account to have such propertie in his possessions, but that it should be lawful^x for any man passing by, to eat of his neighbors vines, or corn (so that he put up none to carrie away with him :)^y and that himselfe might not for ever alien his lands from him and his, by the privilege of the Iubile, nor sel at al but with clause of redemption;^z nor any way alien the Levites possessions.

23 Concerning the maner of doing this dutie in such sort as is required, the first point

point of it was to walk before God in al
 sinceritie and singlenes of mind, and in no
 thing to behave themselves otherwise than
 became their holie calling. And there were
 two sorts of præcepts that did appertain
 heerunto. Those I account of the first sort, *Generally*
 that generally appertain unto al: and such *of al.*
 of the second, as do specially appertain un-
 to som, by the vertu of som special professi-
 on, that they are in. Concerning the former
 sort, first of al it is plainly forbidden, to
 use the name of God in matters of un-
 truth; or, any way to pollute his holie name:
 and required, that they ^b sanctifie them-
 selves, and be holie in al their doings. Then
 also, the same care that they ought to have
 of sanctifieng the Lord, is commended un-
 to them by divers figures. As namely,
 that a maimed person, or a bastard of a
 common harlot, or an Ammonite, or a Mo-
 abite (for that they did not relieve the
 children of Israel as they passed by, towards
 their land of promise) might not enter into
 the congregation of the Lord; nor the Idu-
 mean, nor the Egyptian neither, til the
 third generation. So likewise among the
 people themselves, and the whole multi-
 tude of the same one with another, divers
 cases there were, wherein they had to ac-
 knowledge themselves unclean, and to
 withdraw themselves for a time, both from di-
*visie is need-
ful.*
Lev. 19: 12.
Lev. 19: 7, 8.
De. 13: 1-2.
 di-

Le. 11, & 15
Num. 5: 1-4.
& 19: 11-16.
Deu. 23: 9-11.

Deut. 15:
21, 22.

Lev. 22:
21, 23.

De. 14: 1-3.
Lev. 19: 27.

Deut. 21:
10-23.

Deut. 23:
12-14.

divers exercises of religion; and from the assemblie of the people: as if themselves had the leprosie or any issu; if the man had his seed parting from him; or if the woman were in hir flowers: if at any time they did eat of that which died, or was torn with wild beasts; or of any such creature as was forbidden, whether beast, bird, or fish: or if they did but only touch them, or a dead bodie, or any such thing as was by law unclean. To the selfesame end it is, that if the beast that they ment to offer had any blemish, though it might be eaten at home, yet might it not be brought unto the Lord, nor stand for any that before was vowed unto the Lord: that at the death of their friends they might not moorn (as the heathen did) immoderately, but so take up themselves betimes, that after they had yeelded a little to nature, they might forthwith declare themselves, very wel to like of Gods doings: that if an Israelite would marrie with an heathen woman taken in war, she must first passe through certain ceremonies that should witnes such uncleannes in hir, as that otherwise an Israelite might not marrie with hir: that when any man was disposed to ease himselfe, he shuld make a little pit, and after that he had done his casement therin, he would cover it again, that no bodie might take noiance ther by:

therby: and ¹ that even their pots and such other vessels as they had in use, should in divers cases be unclean unto them; and then, either broken, if they were of stone, or rented if they were of wood, or scoured if they were of mettall. So likewise in the law of vowes many things there are that do plainly declare, that although it be by nature a voluntarie act, and therefore may seem that needs it must be very welcom to God, yet is it not so easily excused, but altogether put by, unlesse it bring sinceritie with it besides. For this cause first of al it is required, that ¹ neither the filthie lucre that is gotten by fornication or such like, nor so mean a thing as the price of a dog, be at time vowed unto the Lord. So likewise, ² that when they had vowed such things as might be performed, they should not then delay the performing of them: although that otherwise it had been no fault in them at al; not to have vowed. As also on the other side it was forbidden ³ to put a woorse in the place of that which was vowed (which if they did, they had to give both: or ⁴ to bring a blemished beast for a vow before made: or ⁵ to redeem or preserve any heerin, or that which was utterly abandoned fro any use unto the Lord, as afterward ⁶ Iericho was after this maner by Iosuah abandoned. Those that do appertain more specially to som, by rea-

E. 1.

son

¹ Lev. 6: 18.
& 11: 33. &
15: 12.

¹ Deu. 23: 18.

² Deut. 23: 21-23.

³ Lev. 27: 10.

⁴ Lev. 22: 18, 19.

⁵ Lev. 27: 28, 29.

⁶ Ios. 6: 17, 18.

More specially of som.

son of their special profession, are especially but of two sorts: such as appertained to the preefts; and such as appertained to the Nazarites. The preefts were such as God had chosen from among the rest of the people neerer unto him, and to have much dealing with him on the peoples behalfe. Vnto them therefore he præscribeth certain rules of special sanctification somewhat more streightly than unto others. As namely, first generally to al, that they should not drink wine or any strong drink, when it was their course to be about the office of their administraction: to the end, that they might the better be able to judge betwixt the holie and unholie; between the clean and unclean; and better teach the children of Israel as they ought. And that none of them, of the seed of Aaron, having a blemish in any part of their bodie, might execute the preefts office; and yet might live with them, and take their part of the holie offerings as much as others. Two other laws there were appointed to the preefts, but not unto euerie of them alike: the one of marrieng, the other of moorning, and other duties to friends departed. Concerning marrieng, the law that was given, was to restrain the abuse of unseemly marrieng of themselves. The high preeft might not marrie any that had plaid the harlot, or been divorced, or was

¹Le. 10: 8-11

¹Lev. 21:
16-24.

¹Lev. 21:
13-15.

a widow : but only, a maid. The ¹inferi-
 or preefts might marrie widows : but not
 such as had been polluted or defamed; or
 before divorced from any other. Concern-
 ing moorning, and such other funeral du-
 ties, the high preeft might ²not moorn for
 any, or do such things at funerals as others
 commonly were woont, and might. The in-
 ferior preefts had som more libertie, but
 yet restrained to certain persons that were
 neer unto them; as father, mother, son,
 daughter, brother, and unmarried sister :
 otherwise they might not have ought to do
 with the funerals of any; no not of the ma-
 gistrate. As also, not only Aaron the high
 preeft, ³but Eleazar, and Ithamar likewise
 being under preefts, though heer they have
 libertie to moorn for their brethren, yet
 there they were forbid to moorn for those
 two of their brethren, that were then sud-
 dely destroied with fire for their sin: belike,
 bicause they were taken away in Gods dis-
 pleasure, and they could not wel moorn for
 them, but that they must seem somewhat to
 repine against the severitie of Gods judge-
 ments. The Nazarites were such as tooke
 upon them a special vow of holines, not co-
 strained, but (as it were) of their own ac-
 cord. Seeing therof that needs they would
 be Nazarites, that is, separate from the
 common sort, and drawing neerer (for the
 E. 2. time)

¹ Lev. 21:7, 8.

² Lev. 21:
10-12.

³ Lev. 21:1-6.

¹ Lev. 10:6, 7.

time) unto the Lord, he gave unto them also certain outward observations of special holines : that so in that voluntarie separation of theirs, they might not so easily take in vain the name of God; but do indeed as they did pretend, and tooke upon them to observe. And the law that was given to the

^a Nu. 6: 1-21. ^a Nazarite, was no more but to teach how,

^b Ver. 1-5. or in what maner to ^b consecrate himselfe; how in the time of his separation he might

^c Ver. 6-9. ^c be defiled; how that pollution was to be

^d Ver. 9-12. ^d cleansed again; and how he had to ^e finish his vow of separation. But the soldier also

^e Ver. 13-21. ^e hath a special charge, ^f if he know himselfe to be unclean, to avoid himselfe out of the camp for the time.

And that they must be zealous withal.

24 The other point of this their dutie, that was to be directed to the person of God, is, that they should be zealous towards God, or earnestly bent to the way of godlines and religion : so to cal them from the common corruption of the world, in being so carelesse of religion, or so faint in the worship of God, or any good work; and yet marvelous earnestly bent on the vain, and corruptible things of this present world. The things that do appertain heerunto are three. First, the requiring of the seventh daies rest : then the commending of the scriptures unto them : last of al the allowing of vowes. Concerning the seventh daies rest,

rest; it was ordeined, that ^a everie seventh day should be a sabbaoth, that is, a day of rest: the meaning wherof was, that the people themselves withal their families & their cattel also; and that al such strangers as dwelt among them with their families and cattel; should that day cease from al manner of their usual labors, and keep it an holie rest unto the Lord. To the end they might the better observe it, he doth both give them to understand, that as he doth therby ^b require holines of them, so doth he himselfe ^c sanctifie those that truly observe it, and so performeth in them his own request: and, although he do so precisely require it, that he alloweth not so much as the ^d kindeling of a fire on that day, no not ^e in seed time, nor in harvest, yet maketh he the ^f breach therof to be death. As also he sheweth them another commoditie that hangeth thereon, which himselfe to their own use requireth, that is, that he wil have that a rest-day ^g that themselves, their servants, and cattel may rest thereon from their woonted labors: which must needs make them a great deal more fresh to continu their labor. The scriptures were commended unto them that they should have a special regard of them, and be very studious both to know, & to do the law of the Lord. To this they were lead three maner of wais.

First in the sabbaoth.

^a Ex. 20:8-11.
^b & 23: 12-31:
 13-17. & 34:
 21-35: 1-3.
 Lev. 19: 3,
 30. 26: 1.
 Deu. 5: 12-15.

^c Lev. 19: 23.
^d Exo. 30: 11.
 & 31: 13.

^e Exo. 35: 2, 3.
^f Exo. 34: 21.
^g Exo. 34: 24,
 15. & 35: 2.

^g Exo. 20: 10.
 23: 12.

Then in the studie of the scriptures.

THE SCEPTER

^k Deut. 27:
2, 3, 4, 8.

^l Deut. 6: 5-9.

^m Deut. 11:
18-21.

ⁿ Num. 15:
37-41.
Deut. 22: 12.

^o Deut. 6: 7.
& 11: 19.

^p Deut. 6:
10-12. & 8:
10-15.

The first was, that they should have the words of the law written, and that verie plainly, ^k first upon certain great stones, set up, and plastered for the same purpose at the entrance of the land, so soone as they shal com thither: then ^l in their own houses upon the gates and posts therof: yea, and to have the same ^m bound to their hands, and as a frontlet between their eies to put them in better remembrance therof. The next was, that they were commanded to have ⁿ fringes, and ribbands of blew silk upon their garments, to put them in remembrance of the law of the Lord, to do after it, and not to follow their own inventions, little regarding the law of the Lord. The last was, that they were willed both for their own better instruction, and for the spreading forth of religion continually to ^o teach the law to their children, and to talk therof in their own houses, or as they walked by the way, when they laid them down to sleep, and when they rose up again to their work. By al which things we may perceive that he would have them verie studious and careful how to be godly. In which respect he doth also warn the ^p then specially to take heed to themselves that they do not forget the Lord, when they shal wax weal-thie, and have abundance of al good things: forbicause that worldly felicitie, ingendring
in

in man a love of the same, doth very much abate the zeal that erst before we had unto godlines, and maketh us worldly, insomuch that after that once we com unto wealth, then do we for the most part either utterly dispise the way of godlines, and wholly give over our selves to the world: or els do we lean so much to the latter, that we do verie much dispise the former. The allowance of vows that before I spake of is this. Seeing that it pleased God to allow of vows, as it may sufficiently appeer by that which is said of them already; and wheras a vow is nothing els in effect, but a voluntarie work of thanks-giving to God for his goodnes towards us, by proceeding out of a more fervent zeal, than is for the most part to be found, either in the common multitude, or otherwise in himselfe that voweth: heerby it appeereth, that GOD doth not only allow of a singular zeal; but seeing that himselfe doth vouchsafe to prepare the way wherein it may orderly proceed, and wherby it may be able to com unto him, and to his gracious acceptance, he doth himselfe also invite us therunto, or rather seeketh to breed in us a special and a singular care to do our service unto the Lord: the thing that now we have in hand.

25 Concerning their life one towards

E. 4. ano-

9 Mat. 6: 24.
Luc. 16: 13
1. Tim. 6: 9, 10

*Lastly in
vows, or
voluntarie
worship.*

*Of their du-
tie to supe-
riors,*

another, that which first we have to say in
hand withal, which is, that everie one ho-
nor their parents, and so consequently re-
verence ech other in his degree, so far as he
is any father or mother unto him, is in the
law very breefly set down: belike bicause it
is so imprinted in the harts of al generally,
that the contrarie vice is odious withal, and
sharply restrained of the higher sort. But
although the law in this point be verie
breefe, yet is it effectual. For first of al, as
touching ^a their natural parents they were
required to give them du honor; and for-
bidden ^b to marrie their fathers wife. As
touching ^c superiors, not to rail or speake
evil of them: as touching the ^d aged, to re-
verence them. And to the end that they
may better perceive how much they ought
to esteem of al men, especially of those that
were to good use unto them, they are com-
manded both in such sort to do ^e their ease-
ment, that it be no noiance to any, and so to
esteem of their ^f laboring ox, as that while
he treadeth out their corn, they moosel him
not. As indeed if we consider that al such
creatures are made to our use, and that by
them we reap a notable commoditie one
way or other, as Salomon ^g saith, that a just
man regardeth the life of his beast, when as
even the mercies of the wicked are cruel: so
whosoever entereth into this considera-
tion,

^a Exo. 20: 12.

Deut. 5: 16.

Lev. 19: 3.

^b Deu. 22: 30

^c Exo. 22: 28.

^d Lev. 19: 32.

^e Deu. 23:

12-14.

^f Deut. 25: 4.

^g Pro. 12: 10.

tion, if therewithal he be of a thankful nature, he more esteemeth of the meanest creatures of al that are to any use unto us, than the common sort of worldly people do soundly esteem of their own natural parents.

26 The next is, that they were bound to have a care to preserve and uphold their neighbor in his good estate: and first as touching his life, and whatsoever doth appertain therunto. Vnto this do belong not only the commandement it selfe that doth forbid murder generally: but also manie other things that concern other matters of that nature. Al which may be digested into two sorts. Wherof the former is of those that directly and in plain speech do treat therof: the other of those that by outward ceremonies do mean the selfesame thing. Those that do it directly or in plain terms do first of al forbid al manner of violence and hard dealing towards al. As namely, to seek the blood of any; or to bear any malice or hatred in hart: to take usurie of their brethren; to take or keep such a pledge as might not wel be forborn; or to take it inordinately. Concerning certain special persons they had charge given, not to deal hardly with strangers, widowes, fatherles, or their poore neighbors that com to borrow: as also not to curse the deafe;

nor

What care they should have of their neighbors life or good estate generally.

*Ex. 20: 13.
Deu. 5: 17.*

b Lev. 19: 16, 17, 18.

c Exo. 22: 25.

Le. 25: 35-37

Deu. 23: 19.

d Exo. 22: 26,

27. Deu. 24: 6,

12^a 13, 17.

e Deu. 24: 10, 11.

f Ex. 22: 21-24

Lev. 19: 33, 34

Deut. 24: 14.

g Lev. 19: 14.

nor to put ^a a stumbling blok before the blind; nor ⁱ to have any bondmen of their own nation decayed by povertie; nor to ^h betray the bondmen of the heathen to their masters again, nor to vex him, but quietly to suffer such to live among them. So likewise they were willed to have so special a care of their neighbor, that they should ^h batlement their house; ^m shut up again the pit that they opened; ^a help up their neighbors ox or asse that falleth by the way; ^o redeem their brethren that were bonds to the heathen; and themselves deal ^p kindly with those that serve them. Those that do teach them the same in effect by outward shadows, are such as wil them to eat no ^q blood; nor to seeth a kid in the milk of his dam, nor ^r to kil the dam and hir yoong both on a day; nor ^s to take the dam with hir yoong.

*How careful
they should
be of their
neighbors
wedlok*

^a Exo. 20: 14.
ⁱ Deut. 5: 18.
^h Lev. 18: 20.

^h Deut. 24: 1.

^a Deut. 24: 3.

27 The next thing that they had to prae-serve of their neighbors, was his wedlok or marriage: which they had to keep undefiled, by the vertu of that commandement, ^a which forbiddeth them to commit adulterie. And to the end they might do it the better, he doth in som cases allow them ^b divorce, or to put away their wives upon misliking: and doth ^c exempt them from wars, and such other affairs as might take them away from their wives, for the first yeer of their

their marriage. And that they might better know how to keep this commandment, and to perform their dutie on that behalfe, he further giveth them to understand, that not only ^d whoordom is forbidden unto them : but likewise al carnal ^e copulation with beasts ; or ^f man, with man : or man with a woman ^g in hir flowers : ^h the man also to go in womans apparel, or the woman in mans apparel , bicause that it would make an easier way unto sin, and therewithal be a cloke for the same : and that they do not suffer their unbrideled and wanton affections to wander, ⁱ either to such degrees as were over-neer, and so forbidden ; ^k or to hir, whom he hath divorced , after that once she is married to another ; or, in case when his neer kinsman is dead without issue, to marrie where he list, but ^l only with hir that is left, so to raise up seed to his brother, or els say nay, and take reproch.

^d Deu. 22:19.^e Lev. 18:23.^f & 20:15.^g Lev. 18:22.^h Lev. 18:19.ⁱ & 20:18.^k Deu. 22:15.^l Lev. 18.^k Deu. 20:1-4^l De. 25:5-10.

28 As touching his substance, they were commanded to have of it also a special care. And first they were forbidden ^a to do him any wrong, to steal from him, or to deal falsly with him: as for example, to remoove ^b his land marks, or to use deceit ^c in weight or measure. And two cases there are more specially touched, the withholding of work folks hire, and servants wages : and tithes from the Levites : the ^d wages or hire of those

How careful they should be of their neighbors substance.

^a Lev. 19:

11, 13.

^b Deu. 19: 14.^c Lev. 19:

35-37.

De. 25:13-16,

^d Lev. 19: 13.

De. 24: 14, 15.

those that wrought for them, might not be unpaid the same day that they earned it. And if any man ^s paid not tith of al, as it came to hand, but put by a better to pay a woorse, he was then bound for to give both. If ^t at any time a man had done a wrong, either by robberie, or by violence; or by with-holding or denieng the thing that was committed to him of trust; or by denieng and keeping any thing that another hath lost, and he hath found, then the partie that had done this injurie had to restore the damage with his principal, and to put a fift part more therunto: besides a sacrifice to the Lord. If the partie were dead to whom it should be restored, and had no executor nor heir to whom the right therof were due: yet must they not injoy it themselves, nor bestow it as they thought good; but bring it to the Lord, & deliver it unto the preefts. Besides that, they might do wrong unto none, but themselves make it up again. If there were a fault, they were also charged ^s to help up the poore that stood in need; to lend them according to their necessitie; and the seventh yeer to pardon them their debt, if they were not able to pay: and not to denie them when they came for help, though the seventh yeer were at hand. So likewise ^s they were willed to bring hom to the owners such things as were lost, & such cattel

• Lev. 27:

30, 32-33.

Lev. 6: 1-7.

Num. 5: 5-8.

Lev. 25:

35-38.

Deut. 15: 1-30.

Ex. 22: 1-45.

Deut. 22: 1-3.

cattel as they found straieng : or, if they knew not the owners, to keep them safe til they heard who owed them : as also, in gathering the fruits of the earth, not to gather over neer, that the poor might get som releefe to themselves, after that the others have done.

29 Concerning the good name of their neighbor, which also was their charge, they were not only forbidden false witnes: but, to make the matter more sure they were also forbidden al maner of lieng, and to be a carrier of tales.

30 The last of those duties that they did ow to their neighbor, was that they should not covet. Which doth cal them to such a moderation concerning the things of this world, as that they ought fully to content themselves with the portion that God had given them, that so they might never go about to pravent any other in theirs. And to the end that they might the better learn this moderation, & learn to keep in their inordinate affections, certain disciplines were given unto them, that might verie wel teach the same. As namely, that certain beasts, birds, and fishes (which otherwise were good, and delicate meats, for many of them, and verie commonly eaten of others) were forbid them : the blood, and fat of those that were allowed : and so many besides,

Lev. 19: 9, 10
& 23: 22.
De. 24: 19-22.

Not to hurt
his name.

^a Exo. 20: 16.
23: 1. &
Deu. 5: 10.
^b Lev. 19:
11, 16.

How they
should con-
sens them-
selves with
their own
estate.

^a Exo. 20: 17.
Deut. 5: 21.

^b Lev. 11: 1-4.
Deu. 14: 3-11.

^c Lev. 3: 17, 22-27, 27: 11.
^d Exo. 23: 30.
Lev. 17: 13, 16

as died alone, or were torn with wild beasts.
 So likewise that ^a everie seventh yeer they should forgive debts, and yet take no increase of the earth; and everie ^f fiftieth suffer their bondmen to be free, and lands to return from many of them, to their ancient possessors again: that ^g for the four of the first yeers, they might not eat any fruit of their trees: and that they might not ^h mingle together divers kinds, in cattel, seed, or apparel.

*Of their
 publik exercise
 in religion: and
 first of their
 sacraments.*

^a Gen. 17:

1-14.

Exo. 12: 1-20.

^b Lev. 12: 3.

Ios. 7: 22.

Lev. 23: 5.

Num. 9: 2.

Circumcision

^c Gen. 17: 7.

10, 24.

^d Gen. 17:

11, 12.

^e Lev. 12: 3.

31 The direction that they had as touching the publik exercise of their religion is now to be seen. Vnto which most properly appertain three principal things: their sacraments; & sacrifices. Their sacraments (that were of this kind) were only two: Circumcision, and the Pascall lamb. Both which, although they were ordained somewhat ^a before the law was given in mount Sinai; yet were they ^b confirmed by the same, and under it in common use, and great force. Circumcision was ordained to Abraham at the first, ^c what time he sojourned in the land of Canaan, himselfe being 99. yeers old: which was 406. yeers before the giving of the law in Sinai. The matter of the sacrament was the ^d cutting away of the foreskin of the privie members of al the male children in the land: and ^e when the child was eight daies old, then was this sacrament to be

be ministred unto him. The meaning of ^{f Gen. 17:7.} the sacrament was, that God made with Abraham and with his seed, an everlasting covenant of special favor: that him and his seed God tooke to himselfe, to be his own peculiar people: and for that cause it seemeth to have a special consideration, that the seal of the covenant was printed on that part of the bodie: that therein they might more plainly behold, both that there was a mortification of the flesh wrought by the spirit of God, in al that were under the covenant in spirit and truth; and that their children appertained to the covenant, as wel as themselves. And it is to be noted, that they were taken to be his people before; and this pledge, or the seal of the covenant afterward given. As for the day, the reason seemeth to be this, that both children should be of som strength to bear it; & that they should not long delay to minister that comfortable sacrament unto them. Last of al it was ordeined, that al should take that sacrament on them: and that such as would not, should be cut off from among the people. The Pascall lamb, their other sacrament, was instituted or ordeined to the whole people a little before their deliverance out of Egypt. The matter of the sacrament was this. The tenth day of their first moneth (named Nisan) they should take from

^{f Deu. 30:6.}

<sup>f Ge. 17:7,8.
Deut. 30:6.</sup>

^{f Gen. 17:12-14.}

The pascall Lamb.

^{f Ex. 12:3,5.}

^{f Ex. 12:1-11.}

from among their sheep or goates; a yoong
sheep or a goat of a yeer old, of the male
kind, and the same without blemish: him
should they keep until the fourteenth day
of the moneth, and then kil him at even.

^aVer. 7: 22. ^a Then they should take the blood of him
in a basen, & with a bunch of hyfop sprinkle
of the same on the upper posts of their
doores, and on both the side posts. They

^aVer. 8, 9, 46. should ^a rost the carcase whole, and not

^aVer. 8. break a bone of it: they should ^a eat it
with unleavened bread; with sower herbs;

^aVer. 11. and like ^a passengers readie to go their
journie, with their loins girt, their shooes

on their feet, their staves in their hands, and
make a quik dispatch therof: ^a none but Is-

^aVer. 43, 44. 45, 48. Ver. 46. raelites, or such strangers as were circumci-

sed should eat therof; they should be so ma-
nie, as might conveniently eat it; and what-

soever remained therof to the next mor-
ning, that should they burn, or consume

with fire. This sacrament was ordeined to
be received ^a everie yeer once, at the time by

^aExo. 12: 14. ^aVer. 14-20. the law appointed; & had ^a one of the three
principal feasts therunto annexed. By the

^aNum. 9: 6-9. reason ^a of uncleanes, or being in journey,
it might be deferred to the same day of the

^aNum. 9: 13. next moneth. But ^a otherwise might not
be deferred of those that were clean, and

were at hom. Howbeit, the unclean might
not eat therof. The meaning of this sacra-

ment

ment was, both to assure the people that then lived, of two notable benefits that immediately after the institution of it were to insu: and to ^a keep up those benefits in fresh remembrance, both to themselves and to all their children, that should afterward follow. The benefits, of which they were heerby assured at the first institution heerof, and which afterward were kept in memorie by the same, were, ⁷ that the Lord spared them at the sprinkling of the blood of that lamb, when as he destroyed the first born of all the land besides; and ⁸ immediately after delivered them out of the hands of Pharaoh, and from their long and miserable bondage. Nevertheless, because these benefits could not be grounded but in their promised savior, therefore did this sacrament to so many as had that consideration nourish (besides) a comfortable, and a faithful expectation of Christ, and of the force of his death and passion: as afterward he was more plainly known, to be both our ^a pas-
^b over, and the ^b lamb that taketh away the sins of the world.

32 The sacrifices that I speak of are verie divers, and therefore harder to be conceived. Neither is the diversines of them the only cause that they are somewhat hard to be conceived: but also, because they cannot well be understood without the knowledge of

^a Exo. 12: 14.
24-27, 42.

⁷ Exod. 12: 13, 23, 29.

⁸ Exod. 13: 17, 41, 42.

^a 1. Cor. 5: 7.
^b Iohn. 1: 36.

Of their manner of sacrificing: and first of the place.

certain other things first had; and of their solemn feasts withal. Those other things are especially three: what was the place where they might sacrifice unto the Lord; what the persons were that ought to do it; and what were those creatures out of which they had to choose their sacrifice. So it shall be needful, to say somewhat of these things first: and after to come to the sacrifices themselves. And concerning the place it is first to be considered that a restraint was made: then, what the place was wherunto they were restrained. The restraint that was made, was that they should offer their sacrifice no where els, but only before the Lord. And that was, for the time of their pilgrimage, and until another place was chosen, only where the sanctuary was: afterward in Ierusalem, at the temple there. Concerning the former of these, ^a it was death to offer any where els when they were in the wilderness, either in the host, or without, but only before the sanctuary or tabernacle. As touching the other, they were warned beforehand ^b that when they came to their land they should not offer their sacrifices where they thought good, but only in that place, which the Lord should choose or name unto them. Nevertheless, because we are now to inquire, but only of that manner of government that in the wilderness

^a Lev. 17:
3-5, 8, 9.

^b De. 12:14-14

was prescribed unto them; and because the maner and use of the former doth sufficiently shew the use and maner of the latter: therefore it shal be sufficient for us, for this compasse that now we have taken, to cast our eyes on the sanctuarie only, as it was at the first ordeined unto them. But because that it was mooveable, therefore it is expedient to consider, both what the thing it selfe was, and what was the maner of remooving the same. The place it selfe consisted of two principal parts: the tabernacle, and court wherein it stood. The tabernacle it selfe was as it were a church or chappel, ordained for divine service; but of set purpose so made, as that it might be taken down, carried with them, and set up again, so oft as they would: as it was expedient and needful for them, who at that time that it was ordained, were in a long and cumberfom journie towards the land of Canaan. It was therefore ^c made of divers parcels, redily framed to be joined together, so to stand by it selfe upright. In steed of a roose ^d it had coverings cast over the top of it: and lights within, in steed of windows. Which frame being so set together, was of that quantitie, that (if their cubit were al one with ours) then ^e was it in length fifteen yards; in breadth six; in height five; and the maner of it was to be reared up towards the west. Thus have we a

Of the tabernacle.

^c Exod. 26:1-15-30.

^d Ex. 26:1-14.
^e Exo. 25:37.

^e Exod. 26:16-25.

general view therof. But to the end that we may more perfectly see it, let us now more specially consider, wherof it was made; how it was parted; and wherewithal ech part was furnished. Concerning the stufte, the text declareth that the sides therof were made of

¹Exo. 26: 15. ¹boords: which notwithstanding were such, as we more properly cal planks. As indeed the use wherunto they were ordained

> ²Ant. Iud. li. 3-cap. 5. doth necessarily import that they must needs be of good thiknes. And ³Iosephus writeth that they were a handful thik. They were of a kind of wood which they called Setim; somewhat like to white thorn, and so durable that it is said of som, never to rot.

⁴Exo. 26: 16, 18, 20, 22-25. They were ⁴in length, five yards; in breadth, one cubit and an halfe; in number, for ech side twentie; and for the west end eight; which truly answer the aforesaid measure of the tabernacle. ¹Everie of these boords

¹Verf. 17. had at the neather end a couple of tenons: for the which there were provided as many

²Verf. 19. ²sockets with mortases in them, wherinto the boords were to be let, when the tabernacle was to be reared. And ¹to compact

¹Verf. 26-30. the whole frame better together, there were ordained certain bars of the same kind of wood for every side five: of which one should passe through the midst of the boords throughout the whole side of the tabernacle, and the other four should by certain rings

rings be coupled to the boords, and so join them fast together. ^m Al these boords, with ^m Exo. 26:29. their bars and rings were overlaid with beaten gold: and ⁿ their sockets were of silver. ⁿ Ver. 19. The coverings or hangings that were cast aloft on the tabernacle, were divers: those that were in-most, very fair, and costly, those that were out-most, of courser work, and such as were meetest to bear off the weather. The ^o in-most of al was fine twined linen, ^o Exo. 26:1-6. blew silk, and purple, and scarlet, and imbrodered fair. ^p The next unto it of goats ^p Ver. 7-13. hair: ^q the third of rams skins colored red: ^q Ver. 14. the fourth, and out-most of al of badgers skins; with the hair on (as it seemeth) for that so it might better keep off the weather. Which hangings ^r were of that largenes that they did cover the whole frame round about halfe way to the ground, but only at that end which was left open for the way to com in. At which ^r there was hung a rich hanging of needle work, made of fine twined linen, of blew silk, of purple, & scarlet. Which was hung on five pillers, for that purpose provided, whose heads or tops were of gold, their sockets of brasse, and the rest of Setim wood, overlaid with beaten gold. So have we the outward face or shew of the tabernacle. Within, it was divided into two parts: the division being made ^r by a rich hanging of the same work that the in-most ^r Ver. 31, 32, 33.

covering of the tabernacle was of, which was hung on four pillars like to the others, saving that their sockets were of silver. Whereas therfore before it was one, now, by this partition, it is becom two: wherof ^a the out-most & east part, was termed the holie place, or the tabernacle of the congregati-on: the in-most or west part, the most holie place. In the out-most of these two ^a there were three principal things: a table, a frame for lights, and an aultar; in the in-most, ⁷ but one, which was the ark of testimonie.

^a Ver. 33. The table was ^a of Setim wood, but overlaid with beaten gold, and the work therof was fair. The frame that was ordained for lights, was ^a as it were a great standing candlestik of beaten gold, branching foorth in such sort on ech side, that it yeelded in al seven branches, on the tops of which were ^b Ex. 30: 1, 3. seven lamps. The ^b altar that I speak of, was of timberwork within, as the table was: but overlaid with beaten gold. The use ^c of the table was that thereon should be bread continually, which was called the shew-bread ^d of the standing candlestik, to give ^e Ex. 30: 7-10. light: and ^e of the aultar that incense or sweet perfume shal everie day be burned, and once a yeer the reconciliation made thereon. Of which afterward somewhat more largely. These were ^f placed, the table on the north side of the tabernacle; the stand-
ding

^f Exo. 26: 35.
 & 30: 6.
 Num. 8: 2.

ding candlestik on the south; and the altar in the midst toward the hanging that parted both these places. In the in-most place which was called the most-holie, there was nothing els^s but an ark or chest, of timberwork, but overlaid within, and without, with beaten gold. The lid wherof being of the same stuffe, had^h at ech end a cherub, with their faces, & wings stretched forth one towards another: and the place where their wings met (about the midst of the chest lid) was a place of special account. This chest was calledⁱ the ark of testimonie, for that it had the tables of testimonie, or ten commandements therin: and the middle place of the lid between the wings of the cherubins, was called the^k mercie-seat. And it is to be noted^l that both this ark, and altar, and table in the other, had rings and bars of the same stuffe that themselves were of, for the more convenient carriage of them. We read also of certain other implements, that did appertain to certain of these: as of^m certain dishes, goblets, or boulds, and incense cups; that did appertain unto the table, that so the shew-bread might more decently be set thereon, and incense on the top of the same: &ⁿ snuffers, & snuffing dishes that did belong to the standing candlestik: al which were of pure gold.

33 Concerning the court, we have in like

F. 4. ma-

ⁱ Exo. 25: 10, 11, & 26: 33.

^h Exo. 25: 17, 19.

ⁱ Exo. 25: 16, 21.

^k Ver. 17, 21.

^l Exod. 25: 12-15, 26-28, & 30: 4, 5.

^m Exo. 25: 29.

ⁿ Ver. 38.

*Of the court
of the taber-
nacle.*

maner to consider, not only the court it selfe: but divers other things likewise that were placed therin. The court that I speak of, was a plot of ground taken into the use of the tabernacle: wherein the tabernacle it selfe was placed, and divers other things done, that did appertain to the worship and service of God. The^a form of it was square: the quantitie of it fiftie yards in length, and five and twentie in bredth: ^b compassed about with hangings of fine twined linen: ^c two yards and an halfe high, hoong upon pillers for the same purpose provided. Which^d pillers were on either side twentie, and at ech end ten: al^e having their sockets of brasse; and their heads or tops of silver. But^f at the east end (where was the comming in) the linen hangings did reach from ech corner towards the midst of that end, but fifteen cubits only, and so fifteen yards in al: and left the other ten yards in the mids, ^g to be hoong with a richer hanging, which was of blew silk, and purple, and scarlet, and fine twined linen, wrought with needle. To the hangings also, and curtains of the sanctuarie did^h appertain a convenient number of cords, & brasen pins to rear up these things, and to fasten them unto the ground. In which court, the tabernacle or sanctuarie was reared towards the upper end therof, that so the other part of the court

^a Ex. 27:9-18.

^b Vers. 9.

^c Ver. 18, &
38:18.

^d Vers. 10, 11.

^e Vers. 17.

^f Vers. 14, 15.

^g Vers. 16.

^h Exo. 27:19.
& 38:27.
Num. 3:37.
& 4:20.

court might yeeld more convenient roome
for such service as was there to be done.
The other things that were placed therein
and belong to this discourse, were especial-
ly two : the brasen altar, and the great la-
ver. The¹ brasen altar, which was for burnt
sacrifices, and such like, was of timber-
work within, but overlaid with brasse round
about: and¹ had within, in the hollow ther-
of, a grate of brasse, wheron the sacrifice
should lie with the fire, and wood therunto
belonging. And this altar¹ was in length
five cubits, in bredth as much, and in height
three : and had¹ horns at the corners ther-
of, of the same stuffe, that it selfe was of,
wherby they might more conveniently
bind their sacrifices unto the altar. Vnto
which altar¹ belonged certain other imple-
ments, as namely; ash-pans, beefoms, ba-
sons, flesh-hooks, fire-pans, and such like :
all which were of brasse, futable unto the al-
tar it selfe. This altar was to be placed in the
neather part of the court, as it were about
the midst of the whole, before the doore of
the tabernacle, and a reasonable distance
from it. The¹ laver was a mightie great ves-
sel of brasse, wherat the priests should wash,
when they went into the sanctuarie, and
when they came soorth again to offer any
sacrifice: and therefore was it placed in con-
venient room meet for that purpose; even
be-

¹Exo. 27. 1, 2.

¹Vers. 45.

¹Vers. 1.

¹Vers. 2.

¹Vers. 3.

¹Exod. 30: 17-21.

Exo. 30: 18. ^a between the sanctuary, and the great brazen altar.

*How they
had to pitch
about the
tabernacle:
and in what
sort they had
to remove.*

34. But this tabernacle (as I said) together with the court & al the furniture therunto belonging, was to be caried from place to place: and to be placed among the people, not at aventure, but after a set prescribed order. Heer therefore we have more specially

to consider, both how they camped about the tabernacle, and how they removed. Of those that camped about the tabernacle, there were two sorts: som that had som special charge about it; & the residu of the people. Those that had som special charge were especially, Moses, & Aaron: then also al the

Num. 3: 38. Levites besides. Moses & Aaron camped ^a at the east end of the tabernacle, before the entrance therunto; the Levites about, by

Num. 3: 29. the other sides: the Koathites on the ^b south

Num. 4: 36. side, whose number then ^c was 2750; the

Num. 3: 23. Gersonites on the ^d west end, whose number ^e was 2630; and the Merarites on the

Num. 4: 40. ^f north side, whose number ^g was 3200. The residu of the people camped a convenient

Num. 3: 35. space without these: but round about the

Num. 4: 44. tabernacle also. At the ^h east end camped

Num. 2: 3-9 the tribe of Iudah with two other tribes, Isachar, and Zabulon associate unto him;

but it selfe bearing the standard: who were

Num. 2: 10-16 in al 186400. On the ⁱ south side Ruben bearing the standard, with Simeon, & Gad

asso-

associate unto him; who were in al, 15,1450. at the west end, Ephraim bearing the standard, Manasses and Benjamin being under the same: whose number was 108,100. On the north side the tribe of Dan, with Affer, & Nephthalie his accomplices: whose host was 15,7600. When they were to remoove, the cloud ascending fro the tabernacle, & going forward, did both give them warning of remooving, and it selfe led them the way. Then the preefts were to com & lap up the ark, & the other holie things: & themselves, with the ark on their sholders, first of al to follow after. At which time Moses was woont to say, Arise, O Lord, & let thine enemies be scattered, & let them that hate thee flie before thee. Concerning the people, at the sound of the trumpet they were to set forward in those four main armies, everie one under their standard: first Iudah; then Ruben; thirdly Ephraim; & last of al Dan, which also was called the gathering host, because it shut up al, and tooke al with it, that dragged or fainted by the way. Concerning the Levites it is not so plainly set down how they should march on: but by the nature of their charge, and by a journie that afterward they tooke, it appeereth, that the Gersonites and Merarites went betwixt the first two armies, the one carrieng the timber-work of the tabernacle, the other

Ex. 107. 0232

1 Nu. 3: 18-24

Ex. 107. 0232

Ex. 107. 0232

1 Nu. 3: 25-31

Ex. 107. 0232

Ex. 107. 0232

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ther the curtains & hangings : and so made
 al readie against the others came. Then that
 the Koathites followed in the midst, be-
 twixt the second and the third armie, with
 the sanctuarie, and the holie things. The
 third space between the battels, that is, the
 space betwixt the third and the fourth main
 armies seemeth to be left for those that
 were sik, feeble, and wearie, bicause that so
 the host of Dan (that came last and shut
 up al) might best see unto them. And thus
 going on in roial maner, they were not
 to rest, til the cloud, that comfortable testi-
 monie of Gods praesence, did stay . But
 where it staied, there did the preest set down
 the ark: and then was Moses woont to say;
 Return, O Lord, to the many thousands of
 Israel; so (as it were) welcoming hom the
 Lord again. The Levites also and preests,
 set al such things as belonged to them in
 their place again : and the rest of the peo-
 ple pitched round about in their order as
 before is described. So it appeereth that the
 Lord would both dwel in the midst of his
 people; and whensoever they had to travel,
 then wold himselfe lead the way. But bi-
 cause this maner of remooving & camping
 was but for a time, only so long as they were
 in the wildernes, therefore for this matter
 this short discourse may wel inough suffice.

35 The persons to whom the sacrificing
 of

of these things belonged, were two: the people that did bring their sacrifice; & the priests & Levites which were the ordinarie ministers of those affairs. The partie that brought the sacrifice, had no more to do but to bring it willingly of his own accord, & to present it before the Lord at the door of the tabernacle of the congregation: but it did appertain to them al, to see they were^b clean, for that such as were unclean, might not presume to any such matter: insomuch that the priests themselves were to be cleansed before they entered into that office; although they were specially chosen therunto. The other parties that had to deal in the offering of sacrifices, and whom that action did properly concern, were (as I said) the priests and Levites. These were one whole tribe or familie of that people, & were^d deducted from the rest to the ministerie of the tabernacle. Out of which tribe, some were exempted from the rest, and appointed to be priests: the rest were left to the ordinarie service of the tabernacle, at the direction of the priests, and by the proper name of their kindred were called Levites. Concerning the priesthood it is first to be noted, that the succession and dignitie thereof was appointed to one only familie of the Levites ever to remain therein, and to go by descent, from the father to the son. So that they

Of the ministerie of the tribe of Levi about the tabernacle.

^a Lev. 1: 3.

^b Num. 9: 6-10.

^c Lev. 8: 6, 23, 24, 30.

Of the Levites.

^d Num. 3: 11-13, 43. & 8: 14.

^e Exo. 28: 1. & 29: 44.

^f Num. 3: 5-9.

Of the priests.

^g Exo. 28: 1. & 29: 9, 29, 30. Num. 25: 13.

they were not ordained to be chosen out of the woorthiest : but from time to time were such , as that same one line did yeeld. And yet was it their office to be mediators betwixt God, and man, so far as the nature of figures may bear: and, in the mean while, to represent in themselves, and in the office to them committed, the notable mediation that afterward by another was to be made: Wherby it may sufficiently appeer that the force or merit of reconciliation , or of the attonement betwixt God and man , hangeth not on the woorthines or merit of man, but only on the favorable acceptance or goodnes of God. But as the whole tribe of Levie was taken ^b neerer to the sanctuarie of the Lord, than the rest of the people; and the preefts advanced ⁱ to an higher degree than they : so among the preefts also there was such a distinction , that ^k one was appointed to be the high preeft; and the rest inferior preefts under him. Concerning al which, we have to see these two things; how they were prepared unto their function; and what was the proper function of everie one. Their preparation consisted in two things ; in their appareling, and consecration. The apparel that was appointed for the high preeft, was verie ⁱ honorable and fair, and for the most part such, as the great men in those countries did commonly wear,

excep-

^b Num. 3: 11,
12, 13. & 18: 6

ⁱ Exo. 28: 1.

& Nu. 18: 7.

^k Exod. 28: 3.

Lev. 21: 10.

Num. 35: 25.

*The apparel
of the high
preeft.*

ⁱ Exod. 28: 2.

excepting the proper form that it had peculiarly in it selfe. His in-most garment besides his ordinarie and usual clothing, * was of fine linen, and the same imbrodered. The * next unto was somewhat shorter, but of blew silk, and having bells of gold, and pomgranates of silk hanging round about on the skirts therof. The * uppermost garment of al was called an Ephod, which in shape and form was a short coat, close before: but in substance, and workmanship it was verie costly and rich. For it was made of gold, blew silk; purple, scarlet, and fine linen, and the same imbrodered. Al which were * girded together with a girdle of needle work. Moreover he had hanging down before his brest, a kind of tablet called a brest-plate of brodered work like unto the Ephod it selfe, an hand breadth square, set with twelve precious stones of divers kinds, everie one of them having the name of one of the tribes of Israel ingraven therin. Which * brest-plate or tablet was by certain chains and rings fastened beneath to the Ephod it selfe, and above on the top of the sholders, to a couple of imbosments of gold that for that purpose were set on the Ephod, on ech sholder one: wherein * were set two Onix stones, having the names of the children of Israel ingraved in them also, in ech of them six.

= Lev. 16:
23, 24.
= Ex. 28: 4, 39.
= Exod. 28:
4, 31-35.

Ex. 28: 4, 5-8

Ex. 28: 4, 39

Exod. 28:
15-21.

Exod. 28:
14, 22-29.

Ex. 28: 9-13.

^uExo.28:30.

fix. Into which brest-plate Moses was willed to put ^u Vrim, and Thumin: that is, light, and perfection: or that tablet should so be wrought, that both the stones and gold therof should be verie cleer, beutiful and fair; and that the workmanship of it should in no point fail so neer as might be, but should be as perfectly wrought as could be devised: that so it might the better lead the partie that shuld were it, to the conside-

^uExo.28:39,
36-38.

ration of greater matters. The ^u attire of his head was of fine linen: and on the forefront therof had a fair plate of beaten gold, by certain laces fastened therunto, wherein was written; *Holines unto the Lord*. The ^u apparel that was for the inferior preests, was also ordained to be such, as might be both com-ly, and fair: the particulars wherof were these, coats, girdels, bonets, and breeches. Which breeches were to this end ordained, that wheras it was the maner of that people to go in long clothing, the preests might somtimes have their nakednes discovered, their clothes flaring open, & themselves being occupied about their busines, but only by the help of these: and for that cause they were ordained not only for the inferior preest, but also for the ^u high preest likewise.

^uExo.28:43.

*The conse-
cration of
the preests.*

36 Their consecration was a solemn investing of them into the office that they had to perform, and had two principal parts: the

the fact of Moses on their behalfe, and then what was left unto them to do for their selves. The fact of Moses was this. First of all he must have in a readines ^a one bullok on calfe of a yeer old, and two rams without blemish: and one basket of unleavened bread, of cakes unleavened tempered with oil, and of wafers unleavened annointed with oil. Then ^b bringing Aaron and his sons towards the doore of the tabernacle, there ^c did he wash them. Which being done, then did he put on their apparel; and annointed the high preest with the holie, and praeious oil. Having so far done with their persons, ^d he setteth in hand with the sacrifices that on their behalfe were to be offered, which were three. A sin offering; a burnt offering; and the sacrifice of consecration. The ^e sin offering was a yooing bullok, or a calfe of a yeer old, without blemish, wheron Aaron and his sons that were to be consecrated must lay their hand. Which being done, then had Moses to kil the bullok, to put of the blood on the horns of the altar: to burn the fat, the kal, and the kidneies upon the altar; and to send away all the rest, the flesh, the hide, and the doong to be burnt without the host, after the manner of the sin offerings. The ^f burnt offering was a ram, wheron Aaron and his sons must in like sort lay their hands, and then

G. I. did

^a Ex. 29: 1, 2, 3
Lev. 8: 2.

^b Ex. 29: 4.

^c Ex. 29: 4-9
Lev. 8: 6-9, 13

^d Ex. 29: 10
Lev. 8: 14.

^e Exod. 29: 10-14
Lev. 8: 14-17.

^f Exod. 29: 15-18
Lev. 8: 18-21.

did Moses ſlea the ſame : ſprinkling the blood round about the altar, cutting the ram into certain peeces, waſhing the inwards and feet therof, and then laieng al together on the altar, to be conſumed together with fire. The ſecond other ram was for the ſacrifice of conſecration : on which Aaron and his ſons did firſt lay their hands, and then did Moſes kil it as before. With the blood of the ſacrifice firſt of al was to be touched the lap, or nether part of the right ear, both of Aaron, and of his ſons, the right thumb likewise, and the right toe of everie of them : then ſhould the altar be ſprinkled therewith round about : laſtly with it, and the annointing oil mingled together, both Aaron and his ſons and al their garments were to be ſprinkled. The carcaſe of this ſacrifice was thus divided. Only the fat, the rump, the kal & the kidneies, and the right ſhoulder were conſumed with fire on the altar : the reſt was given to Aaron and his ſons to be their portion, ſaving only the breſt, which was (for the time) the portion of Moſes. That part which was burnt had put therunto out of the baſket before mentioned one loſe, one cake, and one waſer : and were al together firſt given into the hands of Aaron and his ſons. The reſidu of the fleſh that was given to Aaron and his ſons, had al the reſt of the bread to go therewith-

Exod. 29 :
19-21.
Lev. 8 : 22-
24, 30.

Exod. 29 :
22-28.
Lev. 8 : 35-39.

Exod. 29 :
31-34.
Lev. 8 : 31, 32.

withal. Of which none might eat but Aaron and his sons, and that sodden, and before the doore of the tabernacle: none other might eat thereof; and so much as remained til the next day, was to be burned. All these sacrifices on the behalfe of Aaron and his sons for their consecration, were to be offered seven daies together, after one and the selfesame maner: so to cleanse and sanctifie the altar for the ministration, which by Aaron and his sons was afterward to be done on the same. Concerning that which was left to Aaron and his sons to do for themselves, it was no more, but, after that once in maner afore said they were consecrated by Moses, themselves to enter into their office. So¹ when the seven daies of their consecration were finished, the eight day themselves did enter into their office. At which time (beside^m the daily sacrifice of that present morning) first they^a offered for themselves a bullok for a sin offering; and a ram for a burnt offering: then^o for the whole people, an he-goat for a sin offering, a yoong calfe an a lamb for a burnt offering; a bullok and a ram for a peace offering, and a meat offering mingled with oil. These they did offer^p after the several rites or customs of everie one. At what time^q the Lord on the other side, to win a credit to their ministration, and to shew

G. 2. that

¹ Exod. 29. 7.

35-37.

Lev. 2. 33-36.

117.

¹ Lev. 9. 1, 2.

^m Lev. 9. 17.

^a Lev. 9. 2.

8-14.

^o Lev. 9. 3.

47. 15.

^p Lev. 9. 8-13.

^q Lev. 9. 24.

that he had appointed them unto that office, sent forth a fire from his presence that consumed the sacrifice on the altar.

The consecration of the Levites.

^a Num. 8: 6, 7

^b Num. 8:

9-14, & 16-19

^c Num. 8: 8, 12.

^d Num. 8: 15, 22

Of the proper function of every of these: and first of the priests.

^a Le. 9: 1-47.

Num. 18: 7.

^b Lev. 24: 3-4.

^c Exo. 30: 7, 8

^d Exo. 25: 30.

Lev. 24: 8.

^e Lev. 9: 7,

22. & 16: 34.

Num. 8: 19:

& 6: 22-27.

37 As touching the Levites, they were in this sort prepared to their office. First^a they were sprinkled over with water, and were charged to shave their heads, and to wash their clothes. ^b After this they were presented to Aaron, to offer unto the Lord as an heave-offering of the children of Israel, deducted from the rest in stead of the first born of all the people, which by good title did before belong unto the Lord. On whose behalfe^c Aaron was to offer unto the Lord the day of this their separation to the service of the tabernacle, two yoong bullocks, the one for a sin offering, the other for a burnt offering. Which being done, ^d then were they admitted unto their charge.

38 Concerning the proper function of these, it was the office of the priests^a to offer sacrifices both for themselves, and for the people; as wel the ordinarie, as extraordinarie, as occasion served: to keep the ^b lamps burning, and therefore to dresse them both morning and evening, and therewithal, at that present, to ^c burn sweet perfume unto the Lord on the altar of incense; and ^d everie week to shift the shew-bread, taking away the old, and setting on new: to ^e make attonement for the people, and to
blesse

bleſſe them: to ¹ inſtruct the people in al
 ſuch things as concern their dutie: therfore
² to have a ſpecial care of themſelves, ſo to
 keep and increaſe their knowledge & zeal,
 that ſo they might ever be able to teach the
 people, and ſoundly to judge between good
 and evil: & ſpecially ³ to judge of the lepro-
 ſie, who it is that hath it, and who is clean.
 Vnto the high preeſt was committed ⁴ the
 cheefe overſight of ſuch things as appertai-
 ned to the ſanctuarie & ſervice of the Lord:
 and yet not ſo, but that the other preeſts al-
 ſo ſtood charged therewith. And ⁵ if any
 matter of controverſie were found in any
 part of the land ſo hard, that the magi-
 ſtrates, and Levites there, could not tel
 what to ſay unto it, then ſhuld it be brought
 before the high preeſt, & before the cheefe
 magistrate in thoſe daies, there to be decided
 by them. Again, the high preeſt ⁶ might on-
 ly enter into the moſt-holie place: and that
 but once everie yeer, on the day of reconci-
 liation, there to make an attonement for
 himſelfe, for his houſhold, and for al the
 congregation of Iſrael. The inferior preeſts
 had (as it ſeemeth) the charge of bearing
 the ark. For though it be left to the charge
 of the ⁷ Koathithes generally among other
 of the holieſt things of the ſanctuarie: yet
 bicauſe the preeſts muſt needs be of that
 kindred, and bicauſe that ⁸ God himſelfe

¹ Lev. 10: 11.² Le. 10: 9, 10.³ Le. 13: 2 & 14
Deut. 24: 8.*Of the high
preeſt.*⁴ Nu. 18: 1-8.⁵ De. 17: 8-12.⁶ Lev. 16: 11-34.*Carriage of
the ark.*⁷ Nu. 4: 13.⁸ Iof. 3: 8.

THE SCEPTER

commanded Iosuah to bid the preests to bear the ark (as also they did ° both in passing over Iordan, and in ° compassing of Iericho and such like) it seemeth to be a peculiar charge to them especially belonging: This is certain that ° Aaron and his sons (and so consequently those that after them succeeded in lineal discent) were charged to cover both the ark, and al the other furniture of the holie place, before that others should com to take it up, or so much as be in prafence while it was don. As also Eleazar was specially ° charged with the oil for the lights, with the sweet perfume, with the daily sacrifice, with the anointing oil, and with the oversight of the sanctuarie it selfe, and such things as therunto appertained. Concerning the Levites, wheras Levie their great & common ancestor ° had three sons, Gerihon, Kohath, and Merari, & everie one of these ° grew to a severall familie, hence commeth it to passe, that as they were three sundrie families, so was there allotted to everie one a severall charge about the tabernacle, beside that same which they had common to them al. That which was common to them al, was ° to help and assist the preests about the service of the tabernacle, that is, about the dressing and preparing of sacrifices and suchlike: as also to teach and maintain the knowledge of the law among the

° Ios: 3: 14.

° Ios: 6: 21.

° Nu: 1: 50.

° Nu: 4: 5-15,
& 17-20.

° Nu: 4: 16.

° Nu: 4: 16.

*The charge
of the Le-*

° Gen: 46: 11.

° Ex: 6: 16-25.

Num: 3: 22,

28, 34.

° Num: 3: 6-8.

8: 19, & 18: 2,

3: 4, 6, 21, 23.

the people, ^a that being som part of the ^a Lev. 10: 11
 work of those that served in the tabernacle;
 and themselves being ^b afterward so placed ^b Gen. 49: 17.
 throughout the land, as might be most ^c Num. 33: 218.
 commodious to give foorth and maintain ^d Ios. 24: 1-40.
 a light unto al. That which was allotted un-
 to the severall families, was but temporal;
 that is, so long as the tabernacle was to be
 remooved. During which time they were
 assigned to carrie the same so oft as needed:
 the ^e Kohathites the most holie things that ^e Num. 4: 15
 were appertaining to the tabernacle; the
^f Gershonites, al the hangings, and cover- ^f Nu. 4: 24-28.
 ings; and the ^g Merarites al the timber- ^g Nu. 4: 29-33
 work, the boords of the tabernacle and the
 pillars, the cords also and the pins. But it
 is to be noted, first, that ^h none of any of
 these families was appointed to the bearing ^h Num. 4: 33.
 of these burdens, but that were of the age ⁱ 23, 30.
 of thirtie yeers, and under fiftie: ^j then also ^j Num. 7: 3-9.
 that for the easier carriage of these (for God
 was never wont to overlay his people) the
 Merarites had four chariots allowed them;
 & the Gershonites two. And when that this
 temporal charge did cease, we find that Da-
 vid ^k tooke occasion therby to allot them ^k 1. Chro. 23: 1
 from twentie yeers old upward to other la- ^l 25-27.
 bors: both ^m about the building of the tēple, ^m 1. Chro. 23: 1
 as 24000. to build, 6000. to oversee, 4000. ⁿ 2-6.
 to be porters, and 4000. to praise the Lord
 with instruments ordained therunto; and
 G. 4. ^o when

¹¹Chro. 23: 28-32. ⁸ when that work also should be finished, to al such labors and charges as did appertain to the service of the temple.

What kind of creatures might be offered. 39 As for the creatures which they had to offer in their sacrifices, it may soone be seen what they were. For generally they were such, as were their common and usual sustenance. As^a beeves, mutttons, goates :

^aLev. 11: 2, 10, 14. and som kind of birds, as turtle doves, and pigeons : and of the increase of the ground,

^bLev. 2: 1, 4, 5, 7. ^b fine flower, corn unground, bread, oil, and wine : salt also and frankincense in divers cases. Concerning the beasts that were allowed for sacrifice, they^c might not be first dead, nor maimed, nor have any blemish,

^dLev. 22: 26, 27. nor be il liking, nor under^d eight dais old at the least. Which in most cases, must be only the males : in som the females ; and in som, either of both. As for al the rest, there was no special choise in them præscribed : save

^eLev. 2: 11. only, that^e the bread that was offered in the meat offerings, must ever be unleavened;

^fLev. 7: 13. saving that^f in peace offerings they might bring som leavened bread withal : and the bread that they should bring, might be ei-

^gLev. 2: 4, 5, 7. ther^g baked in the oven, or fried in the pan, or made in the caldron : the^h form of which was either cakes, or wafers.

Of their solemn feasts and times. 40 Concerning the times of their solemnities, of them there were two sorts : one of dais ; another of yeers. Of dais there were di-

divers: first the sabbath everie weeke; then the first day of everie moneth; and certain others that came everie yeer. Concerning the sabbath, the word by nature doth signifie rest: and the ordinance of God for it was, that whereas he had most liberally allowed his people to bestow six daies in the weeke about their usual labors, the seventh day he would have them ever to rest, and to keep it holie unto the Lord. Which being first^a commended to man by the example of God himselfe, was afterward^b commanded very expressely by the written word. So that they had both to intermit their ordinarie busines for that day: and to give themselves to holines besides. As for the first day of everie moneth (which also is called the new moone) it was in this something severed from other daies, for that^c there was a special sacrifice appointed for it: of which there is somewhat alreadie said in the treatise of sacrifices. And although otherwise we read not of any special solemnitie appointed for that day in the first institution therof: yet afterward in the practise of the church^d we find it often reckoned among their festival daies; and somtimes to be so specially named, that it seemeth with them to have bin of som special account. As that David^e assigneth therunto the blowing of trumpets, and a joiful solemnizing therof: and Salomon

Sabbaths.

^a Gen. 2: 2, 3.
^b Exo. 20: 8-11. & 23: 12
Lev. 23: 3.
Deu. 5: 12-15.

The first day of every moneth.

^c Num. 28: 11-15.

^d 1. Sam. 13: 9
^e 2. King. 4: 13.

^e Psal. 81: 3.

1. Par. 2: 4.
 2. Isai. 1: 14.
 Hos. 1: 11.
 Col. 3: 15.

*The first day
 of the se-
 venth mo-
 neth.*

1. Lev. 23: 1.
 23-25.
 Num. 29: 1.
 2. Num. 29: 2-6.

Easter.

1. Exo. 12: 1.

1. Exod. 23:
 14-17. & 34:
 23, 24.
 2. Deut. 16:
 5, 6, 11, 16, 17.

2. Exo. 12: 15,
 17-20. & 34:
 18. & 13: 3, 6, 7.
 Lev. 23: 6.
 Deut. 16: 8.
 3. Lev. 23:
 10, 11.
 4. Exod. 12:
 15, 16.
 Lev. 23: 7, 8.

mon^h doth reckon it among others of the
 solemn feasts: and ^h so likewise, both Isai,
 and Hoseah among the prophets, and long
 after that, Saint Paul the Apostle. Of these
 there was one, of more special account, and
 of greater solemnitie than the rest, which
 was the first of the ^h seventh moneth: which
 they were appointed to keepe verie holie;
 and to solemnize not only with the sound
 of the trumpet, but also with another sacri-
 fice proper to it selfe, over and besides that
 which was appointed for the first daies of
 other moneths. Of those that came everie
 yeer once, ^h the first was that which is called
 Easter: the solemnities wherof were divers.
 First, that which was ^h common both unto
 Pentecost, and to the feast of tabernacles
 following, that is, that ^h al the people should
 make their repair to the place that the Lord
 had chosen (so many as were of the woo-
 thier sex, and able to travel) there to keepe
 holie the feast to the Lord: then, the eating
 of the pascal lamb, according to the maner
 before described; and namely, with none
 other ^h than unleavened bread al the whole
 feast: thirdly, that therein they had to of-
 fer a ^h sheaf of new corn unto the Lord: last
 of al that their feast was to last ^h seven daies
 together, wherof the first and the last were
 of special solemnitie above the rest. But as
 touching the second point, that is, the ea-
 ting

ting of the pascal lamb, although the law did generally require, both that everie one should eat thereof, and appointed both one time and place for al: yet did it allow of certain exceptions, if any should be either unclean, or in his journey els where, that such might have respit til the same day of the next moneth. The feast of Pentecost which followed next in order, was the fiftith day after Easter: which also was to be holden a verie holie feast unto the Lord, in remembrance of their deliverance out of the bondage of Egypt. For which their deliverance they were willed, themselves and their families to rejoyce together before the Lord: and to bring with them two loaves of leavened bread to present the Lord withal. And the better to advance the solemnitie of this feast (besides the presence of the people, and those loaves that they had to bring for themselves and ther families) there was a special sacrifice appointed on behalfe of the whole people for that present day. After this feast of Pentecost which fel in the third moneth of the year, they had no more til they came to the seventh: saving only the first of everie moneth, that before was spoken of. But when the seventh moneth came in, which was about the end of sommer, it did bring with it two notable feasts besides the first day spoken of before. The former

Exod. 23:18
6.13:10
Lev. 23:34
Nu. 9:23,33

Nu. 9:10,11

Pentecost, d
Exod. 23:16
16.34:12
Lev. 23:15-17
Deu. 16:9-12

Lev. 23:18-21

of

*The day of
reconcilia-
tion.*

^a Lev. 16:

29. 23: 27.

Num. 29: 7.

^a Lev. 23: 27.

^a Lev. 16: 34.

Exod. 30: 10.

^a Lev. 16: 31.

23: 27-32.

Num. 29: 7.

^a Lev. 25: 9.

^b Lev. 23:

33-43.

Num. 29: 12-39.

*The feast of
tabernacles.*

*Their so-
lemnities
in years.*

*The third
year.*

^a Deu. 14: 28,

29. & 26:

12-15.

of which was no more but one only day: which was ^a on the tenth day of that moneth, & was called the day ^a of reconciliation. On it was it, that the high preest had to enter into ^a the most-holie place, there to make a general attonement for al. On it had the ^a people to cease from their labors, and to afflict and humble themselves before the Lord. On it also (everie nine & fortith year) ^a was proclaimed the Iubile following, by the sound of the trumpet. Five dais after, that is, the ^b fifteenth of the same moneth began the feast of tabernacles, the last of the principal feasts in the year, and of a verie special solemnitie: ordained to cal to their remembrance, how they dwelt in tents in the wilderness fortie years. It continued eight dais, and had a proper sacrifice for everie one: but the greatest and most special dais were the first and the last.

41 The years that were of special account with them, were especially three: the third; the seventh; and the fiftith. The solemnitie of the third year was, ^a that so soone as they had that year set out a just tith of al such things as God had given them, they should make a solemn protestation therof before the Lord, that they had truly paid al such duties; that they had withheld, or taken to their own use no part of them, whatsoever need or occasion there was; nor suffered any

any part of them through negligence to decay in their hands: and therewithal, that they should make their praier unto the Lord to blesse the people, and the land which he had given them. It was also ordeined, that that yeer they al should have a more special care of those that stood in need, as namely of the Levite, stranger, fatherles and widow; and to that end be of extraordinarie liberalitie towards them, or keepe (as we say) open house for them. But as touching this point, it cannot be denied, but that the writers do something varie. For som think that this was another tenth besides the ordinarie tenth of the yeer: others, that it was no other tenth that heer is spoken of, but the ordinarie tenth of the yeer, but that it should be this yeer bestowed not only on the Levites, but also on al the poore generally. Howbeit I take it, that neither of those senses can wel stand with other parts of the scripture heerunto belonging: and that they are not charged, but with protestation of sincere & righteous dealing in those matters, and not to lay out any other tenth, nor to bestow that tenth on others, than otherwise by law they ought, but only to have more special care of the poore, and of their own to be more liberal to them. And it is to be noted, that this third yeer was not everie third yeer: but the third from the seventh

*Whence this
third yeer is
to be reko-
ned.*

seventh yeers rest; and so sel no oftener indeed, but only everie seventh year. And therein may we see the wisdom and goodnes of God, that appointed them to make that protestation, and to have a special care of the poore, at such a time as was the easiest for them, being even in the midst of their plentie: when they might most easily amend what defaults they had before made, in payment of their duties, if any such were; and with lesse hurt to themselves be liberal to others. And seeing that God doth in any wise forbid to have the lesse care on the poore, when at any time the seventh year approacheth, much more are they charged to be careful of them, when as it is furthest off from them. The solemnitie of the seventh year, rested in three special points. Wherof the first was, that they should that yeer lee their ground rest, and neither sow nor plant thereon; neither yet reap or take to themselves that which it yeelded forth of it selfe: but that it should that yeer be common, and serve to the use of the poorer sort, and to relieve the beasts and cattel of the feeld. The second was, that no man might trouble or su his brother for debt: but that for that yeer, he had to surcease from al such actions; that so, poore creditors might together have rest with the land, and so, more easily pay it after. But yet was it lawful to exact the

Deut. 15: 9.

*The seventh
yeer.*

*Exod. 23:

10, 11.

Lev. 25: 1-7,

20-22.

*Deut. 15: 1-6

the same of strangers, that observed not the law of God, and so had their sabbaths in derision. And to the end that they might be in this case more favorable to their poore brethren, the Lord doth promise that his blessing shal be such towards them, that so doing they shal find no want. The third and last was, that everie seventh yeer al the people, men, women, and children, and those strangers that dwelt among them, should at the feast of tabernacles resort to the place that the Lord had appointed: and there should have the law read unto them, to the end that they al might know it, and keep it. And so it seemeth to be meant of this seventh yeer, that in another place there is mention of bringing their daughters and maidens to the feast of tabernacles: whereas otherwise but only the males were required. The solemnitie of the fiftith year was much greater. For first of al, that none should be deceived in their rekonig, it was to be proclaimed openly in al quarters of the land, and on the day of reconciliation, in the 49. yeer going before. So that, whereas they had that day to afflict themselves every yeer: yet in the 49. yeer, on the selfesame day came there to al, this special news of joy and gladnes. In it the land should rest, as in the seventh yeer. And bicause it might be dowed, how they shuld live,

^{Deut. 31:}

^{10-13.}

^{Deu. 16: 14.}

^{Exo. 37: 17.}

<sup>The fiftith
yeer.</sup>

^{Lev. 25: 8.}

^{Lev. 23: 29.}

<sup>Lev. 25:
11, 12.</sup>

live, when the seventh and the fiftieth con-
 cur together, ¹ he answereth, that God will
 so blesse the sixt yeer with increase, that
 they shal livethereof til new com again. But
 besides this, which it had common with the
 seventh yeer, there were two other special
 prerogatives to it belonging. One ² was
 that freedom must be proclaimed and gran-
 ted to al: the other, that ³ everie one had
 free accesse unto his ancient inheritance a-
 gain. Which benefits were to be enjoied,
 not only for that yeer; but for the time that
 should afterward follow: unless themselves
 by som new act or deed of theirs should
 com in bondage, or make away the possessi-
 ons they had.

*Of the sacri-
 fices them-
 selves.*

42 Concerning the sacrifices themselves
 (further to help the hardnes therof) it shal
 be good first to say somewhat generally: and
 then to enter into the severall nature of ever-
 rie one. Which in my judgement may best
 be done, if we shal sort them al to be one of
 these two, either ordinarie, or extraordina-
 rie. The ordinarie sacrifice principally is
 that, which is called the daily sacrifice:
 which being once set before our eyes, will
 give unto us such a general knowledge of
 the nature and form of a sacrifice, that
 when we com to the rest, we shal not need,
 but to discourse of their severall natures,
 wherin they varie from the other. Those al

so may we account ordinarie, which by the law of God the preests were bound ordinarily to offer at their times appointed, without any other occasion given, as request of others, or whatsoever els. Of this sort were divers: but the first and principal was that which was called the dailie sacrifice. Which was^a that everie morning and everie evening the preest should take a lamb of a year old, without spot, and present it before the Lord, then should he kil and dresse it, and lay it on the altar, and there burn it unto the Lord. Wherunto they must also add^b a certain quantitie of flower, oil, and wine: of flower a tenth part, which was an Omer, which of our measure was about a pottle: of oil and wine, a like quantitie, which was of either of them the fourth part of an Hin, which of our measure was about a pint. Last of al to the latter part of this sacrifice (that is, to the flower, oil, and wine, which also is called^c a meat offering) they should^d ever put som salt, which in no meat offering might at any time want. Next heerunto is the sacrifice^e of the sabbaoth, which was no more but the daily sacrifice doubled: that is, everie morning of the sabbaoth two lambs, and twise so much flower, oil, and wine, as before; and so again in the evening. Last of al, there was^f another kind of sacrifice of som greater cattel withal, pro-

The ordinarie sacrifice.

^aExod.29:1
38-42.
Num.28:1-8

^bExo.29:40.

^cLev.3:1.
Num.28:5.
^dLev.3:13.
The sabbaoth sacrifice
^eNum.28:9,10.

Other sacrifices for proper feasts.
^fNum.28:11-31.

H. I. perly

g Num. 28:11

h Num. 28:

19, 24.

i Num. 28:27.

k Num. 29: 2.

l Lev. 23: 24.

Num. 29: 1.

m Num. 29: 8.

n Lev. 23: 27.

o Num. 29: 36.

p Num. 20:

15, 24, 31.

perly ordained for their other solemn feasts. As namely, for their three greatest feasts, Easter, Pentecost, and Tabernacles; for the first day of everie moneth; and of the seventh moneth, for the first and the tenth besides. For the^s first day of everie moneth, for^a al the eight daies of the feast of Easter, and for theⁱ feast of Pentecost, or weeks there was one kind of sacrifice provided: for the^k first day of the seventh moneth besides, for that it was^l the day of blowing the trumpets; and for^m the tenth day of the same moneth, whichⁿ was the day of reconciliation;^o and for the last day of the feast of the tabernacles, another kind of sacrifice something varieng from the other: and for everie day besides of the feast of tabernacles, which began the fifteenth day of the same moneth, a several sacrifice. But as these do in som respects varie; so do they in som other agree. They varied in the number of beasts that were offered: they agree in this, that according to the number of the beasts that were offered, the like proportion of flower mingled with oil, and the like proportion of wine was commanded. The sacrifice that (^p besides the daily sacrifice in the morning and evening, with the meat offering therunto belonging) was proper to the first day of everie moneth, to everie day of the feast of Easter, and

to

to the feast of Pentecost, or Whitsuntide,
 ' was, two yong bulloks, one ram, seven
 lambs of a yeer old without spot for a burnt
 offering; and an he-goat, for a sin offering:
 ' for the first, and tenth of the seventh mo-
 neth, and for the last day of the feast of ta-
 bernacles, but one yong bullok; otherwise
 al one with the other (but that ' the ordi-
 narie sacrifice for the first day of the mo-
 neth stood on the first day of this moneth
 also, besides this that now I speak of) for the
 feast of tabernacles ' the first day of the
 feast: thirtie yong bulloks; the second
 twelve, the third eleven, the fourth ten, the
 fift nine, the sixt eight, the seventh seven,
 and with these every day besides, two rams,
 fourteen lambs of one yeer old without
 blemish, for a burnt offering, and one he-
 goat for a sin offering; for the eight day as
 afore for the first and tenth of the seventh
 moneth. The meat offering, or the oblation
 of flower, oil, and wine that should go with
 the burnt offering in everie one was like, or
 kept but one, and the selfesame proporti-
 on. Which was this, " that to everie bullok
 should go three tenth deals (that is, about
 three pottles) of fine flower mingled with
 oil; and of wine about one quart: to everie
 ram, of flower, mingled with oil, two pottles;
 and of wine a third part of an Hin, which
 was almost a pint and an halfe: and to

1 Num. 28:
 11, 15; 19, 22;
 24; 27, 30.

2 Num. 29: 2;
 4; 8, 10; 36, 38.

3 Num. 29: 6.

4 Num. 29:
 13-34.

5 Num. 28: 12
 13, 14; 20, 21;
 28, 29.
 6 Num. 29: 3, 4;
 6; 9, 10; 14;
 15, &c.

everie lamb, of the flower aforesaid one pottle; and of wine one pint. As for the oil which was to be mingled with the flower, although the just quantitie of it be not heer set down: yet seemeth it to follow the former rate, and to be al one with the wine, as we saw in the daily sacrifice.

Of those sacrifices that are extraordinary.

For the whole congregation.

On the day of reconciliation.

43 These other sacrifices, such as I termed extraordinary, are those which the preests were occasioned for som special purpose to offer: either on the behalfe of the whole people, or on the behalfe of severall persons, themselves, or others. On the behalfe of the whole congregation we read of three principal sacrifices which were grounded upon som special purpose. For otherwise those also of which I have spoken before, were on the behalfe of the whole people: & the first of these that now I have to speak of, had a special day in the year appointed for it, and so was ordinarily offered everie year once; but yet (in my judgement) commeth neerer to the nature of these that follow, than to the nature of those that are gone before. The first therefore, and the cheefe of those three sacrifices that now I speak of, was that same which was made by the high preest and the people together, in the aforesaid day of reconciliation; the tenth of Tisri, their seventh moneth. The form or manner of which was this. First there were (as before

fore

fore is said) certain other sacrifices that day
to be offered: as the daily sacrifice, and the
other that was proper unto it as it was a fe-
stival day. And these might others of the
preefts offer: but this other sacrifice which
was for the peoples reconciliation might
none offer ^a but the high preeft only, and
that in this manner. First ^b he had to wash,
and to put on the holie garments that were
ordained for the high preeft to wear in his
ministration. Then as touching the very ac-
tion of the solemnitie, there were three
principal parts therof. For ^c first he had to
offer the sin offerings to reconcile himselfe,
his house, and the people; and to purge the
sanctuarie, and altars from the sins, that
in the one, and on the others were com-
mitted: ^d then he had to send away the
scape-goat: and ^e last of al to offer his burnt
offerings. To accomplish this busines with-
al, first himselfe should bring a bullok, for
a sin offering, and a ram for a burnt offer-
ing: then ^f on behalfe of the people should
be presented two he-goats for a sin offering,
and a ram for a burnt offering. Of these
should he ^g first take the bullok, present
him, and slay him before the Lord, and
take unto him no more of that sacrifice but
the blood, and the fat. Of which two, the
fat should he burn on the altar for his sa-
crifice: but with the ^h blood, and with a

^a Lev. 16. 3, 32

^b Vers. 4.

^c Vers. 5, 6, 7

^d Vers. 10,

21, 22.

^e Vers. 24.

^f Vers. 3.

^g Vers. 5.

^h Vers. 11.

ⁱ Vers. 15.

^k Vers. 13,

13, 14.

H. 3. cen-

1 Ver. 17.

m Ver. 7, 8.

a Ver. 9.

o Ver. 15.

p Ver. 15, 16.

q Ver. 16,
18, 19.

censer of hot burning coles taken from the altar, and an handful of incense cast thereon, himselfe without any companie by, should enter into the in-most part of the sanctuarie or into the holiest place of al, & there seven several times with his finger sprinkle of the blood of the bullok, towards the mercie-seat, and on the same. This being done, then had he to ^m com forth to the doore of the tabernacle, and there in the sight of the people to cast lots over those two goats, whether of them should be the sacrifice, and whether should be let go again. When by lot it was found whether of them should be the sacrifice, ^a then should the high preest take him, present him, and kil him before the Lord, but (as afore of the bullok) take nothing els, but the fat, & the blood. Of which two, the ^o fat was burnt for sacrifice on the altar of burnt offerings: but with the ^p blood he should enter in (as afore) into the most holie place, and with his finger sprinkle of it also towards the mercie-seat, and upon it seven times. Then ^q coming forth into the tabernacle of the congregation, he had to do likewise with the altar of incense: and not only to sprinkle towards it, as in the in-most place before, but also to anoint the horns of the altar therewithal, and so to cleanse and halow it from the uncleanes of the children of Israel,

Israel. And although it be not verie cleerly set down in the text, that he had to do so to the altar of incense with the blood of the bullok at his former coming out: yet because it is appointed that ^{Verf. 18.} he should do so with the blood of both, and because it seemeth by divers good likelihoods that he should ^{Verf. 14, 15.} first dispatch with the one, before that he should meddle with the other, therefore it is most likely, that at his first coming forth from the most holie place he began this reconciliation at the altar of incense for the tabernacle of the congregation with the blood of the bullok, and now at his second return thence again, made an end thereof with the blood of the goat. During which time that the high preest was so occupied within to make this reconciliation, not only for himselfe and his familie, but also for the whole people of Israel, it was in like sort enjoined to the people, that on their parts the better to help forward ^{Verf. 29, 31} this reconciliation, they should ^{Lev. 23:27, 28} afflict and ^{Num. 29: 7.} humble themselves before the Lord, with sorrowful harts bewailing their sins, & earnestly praieng to have them forgiven. The reconciliation thus being made, then had the high preest ^{a Verf. 20, 21.} to com to the living goat, and laing his hands on his head, there had he to confesse & acknowledge al the transgressions and sins of the people; and to lay

*Vers. 21, 22.

*Vers. 6.

*Vers. 23, 24.

*Vers. 27.

*Vers. 28.

Of the sacrifice that was so to be offered, when the congregation had done any thing ignorantly.

them al upon him, so to disburden the people of them: and therewithal to send him away forthwith from among the people into som wast, by som that before-hand should be therunto appointed; who also should not return to the congregation again, till first he had washed himselfe and his clothes, that so no conscience of sin remaining or returning again, should with his return enter into the hart of any. The third and last part of the action was, that the high priest had then to put off his holie ornaments in the tabernacle of the congregation, and after he had washed, then to put on his other garments; and to offer his two rams for burnt offerings, for himselfe, and for the people. And as touching the carcases of the bullok and he-goat, wherof before he might take (as alreadie I shewed) but the fat, and the blood, it was ordained, that they should afterward be had out of the host, and there be wholly consumed with fire: and that he that should have that charge given him, should not return into the host again, until that he also had washed himselfe and his clothes.

44 Another sacrifice there was which was to be offered on the behalfe of the whole congregation (and it may be, on the behalfe of any great multitude, though the same were but a part of the whole:) but nei-

ther

ther had it any set day, neither did it carrie
 that solemnitie or majestie with it, that this
 other had which is gon before; and yet was
 it of great and special importance. It was
 to pacifie the wrath of God, when of igno-
 rance the congregation had any way offen-
 ded. Whereas therefore it entereth soone in-
 to the opinion and persuation of man, both
 that the whole church cannot at any time
 err; and that, if the offence or error com but
 of ignorance, then is that but a smal mat-
 ter: it is as we may see to very good pur-
 pose, that for it there was such a sacrifice
 provided, as might plainly teach, not only
 that the whole church might err; but also,
 that it was a dangerous matter in the judg-
 ments of God, though it were done igno-
 rantly. The maner of this sacrifice was this.
 Whensoever it was found that such a trans-
 gression was committed, then ^a should the
 congregation bring a yoong bullok for a
 sin offering, and present the same before the
 Lord at the doore of the tabernacle, the el-
 ders laieng their hands on the head of the
 bullok so to testifie the confession or ac-
 knowledging of their sin comitted. Which
 being done, ^b then had the priest to take
 him and kil him; to take of the blood also,
 and to go into the tabernacle of the con-
 gregation, and there to sprinkle it seven
 times towards the vail, and to put therof on
 the

^aLe. 4:13-15.
 Num. 15:

24-26.

^bLe. 4:15-18.

the horns of the altar of incense, and so departing to powr forth that which was left, at the foote of the altar of burnt offerings. Then had he to take ^c the fat from him, and to burn the same for the sacrifice, on the altar of burnt offerings : but ^d to send away the carcase as we heard of the other before.

^aVerf. 19.

^bVerf. 20, 21.

*The sacrifice
of the red
cow : whereby
was made
their sprink-
ling water.
^aNum. 19.*

^bVerf. 2.

^cVerf. 3.

^dVerf. 4, 5.

^eVerf. 6.

^fVerf. 9.

^gVerf. 17-19.

45 The third and last of this sort, was that sacrifice, out of which was made ^a that sprinkling water, that was common to the use of the whole congregation, and to be used of particular persons whensoever any of them was unclean. The sacrifice was this, The ^b whole congregation should bring a red cow without blemish, and upon whom never came yoke : ^c hir should one of the inferior preests slay without the host in a clean place : ^d then should another take of hir blood and sprinkle it before the tabernacle of the congregation seven times, and cause the cow to be burned in his sight : ^e whilst she was in burning the preest should cast in cedar wood, and hyssop, and scarlet lace : ^f the ashes wherof were to be laid up in a clean place. And when any was to be cleansed, ^g som of the ashes were to be mingled with spring water, and with a bunch of hyssop to be sprinkled on the unclean, but by such an one (a point that none of our holie water-clerks could ever reach, though they also would needs be meddling) as him-
selfe

self was clean: and this being done both on the third day, and on the seventh, then on the seventh he might be clean.

46 Concerning those sacrifices, which were offered but on the behalfe of several persons, now that we are com unto them, it shal be good to sort them by their several natures: which was, either to take away sin; or els to give thanks for benefits received. Nevertheles, these two several purposes or intents were not so distinct the one from the other; nor ever so precisely respecting either, but that a middle intention oft times did arise, and carried the sacrifice away with it: which was, to have no other meaning, but to worship the Lord, and to exercise their religion or faith towards him. And though certain kinds of these sacrifices were such, as that by the very nature of them, they did precisely respect one of those two purposes; and no mo; as the sin offering did only respect the doing away of the sin, and divers of the peace offerings nothing els, but thanks-giving: yet the burnt offerings did not so specially respect the purging of sin, but that they were done as much in the way of worship; & so likewise manie of the peace offerings besides. So we have to consider what were those sacrifices, that being done on the behalfe of several persons, did specially

Of sacrifices offered on the behalfe of several persons.

Sin offering.

For sin wittingly committed.

Lev. 5: 1-6.

Lev. 5: 7.

Lev. 5: 11.

ally respect the doing away of sin : and then what they were that did concern giving of thanks. So shal we have those among them, that did not so precisely respect either of these, but that sometimes rather they were done in the way of worshipping. Those that are specially directed to put away sin, were of three sorts : som for offences wittingly done ; others for offences done of ignorance ; the third for the very original corruption of our nature. Concerning the former of these we find two sacrifices that do properly appertain therunto. The first is, when as a man should at any time of infirmitie, or want of sufficient advisement or care, offend against the law of God in such sort, that although therby he had hurt no bodie els : yet therby he had polluted himselfe. As for example, if he do not utter the truth (though undemanded) when he heareth others swear falsely : or if he negligently but touch such things as pollute, or if he rashly vow or promise in such sort that afterward he perceive himselfe therby to have done amisse. In al these cases, the offender had to confesse and acknowledge that he had therein offended : and to bring for his sacrifice, a female of his sheep or goats. Nevertheless, if the partie were so poore that he was not able so to do, then ^b it was permitted that in stead thereof he should bring

two

two turtle doves, or two young pigeons: as also if he were not able to bring those neither, that then he should bring an Ephah; that is, about a pottle of fine flower; but without either oil or incense, for that it was a sin offering. If he brought his sacrifice of sheep or goats, she was to be sacrificed as other sin offerings, of which we have seen the maner already. If he brought turtles, or pigeons, the one was to be made a sin offering (wringing the neck asunder, but not clean off; sprinkling part of the blood on the side of the altar; and powring the rest down besides :) and the other a burnt offering. If it were flower, the priest had to take out and burn for the sacrifice an handful of it; and to take the rest to himselfe. The other sacrifice for sin wittingly committed, is when a man hath so offended, that thereby he hath done some wrong to his neighbor in his possessions. As for example, if a man denie to his neighbor that which was taken to him to keep: or otherwise imploy that which was committed to him of trust, than the trust to him committed doth bear: or by unlawful means, as by fraud, robberie, or violence oppresse his neighbors: or hath found that which was lost, and denieth it, and sweareth falsely. In all which cases the dutie of the offender was first to make a true and just restitution of that

*Vers. 11.

4Vers. 29, 30

*Vers. 12, 13.

2Lev. 6: 1-3.

2Lev. 6: 4-5.

Mat. 5: 24.

that whole thing which he had unlawfully gotten (to whom it should appertain to restore it) the selfsame day on which he would be reconciled to the Lord: and not only that, but also to add or put to of his own, the value of a fifth part of that which he tooke. Which when he had done, then had he to come & bring his sacrifice: which

^a Lev. 6: 6, 7.

^b was ordained to be a ram without blemish, and such as the priest himselfe should esteem to be worth two shekles of the sanctuarie, which is reckoned to about six shillings and eight pence of our coin. But whereas it is here required, to make restitution to whom it appertaineth, it is in another place made more plain, that is, ^c that if the partie be dead, it should be to the next kinsman of him to whom it should otherwise be restored: if there be none such, then that it should be given to the priest.

^d Num. 5: 5-8.

*Sacrifices for
sins done of
ignorance.*

*Sim respecting
persons.*

^a Lev. 4: 1-12,
22-26, 27-35.

47 Concerning offences done of ignorance, those that do properly appertain therunto, do somewhat for the most part respect the persons also: putting some difference in the offences of a priest, of a magistrate, and of a common private person, when they come to offer their sacrifice for such trespasses as are of this kind. For ^e if it were the priest that offended, he had to offer a bullock: if it were a ruler, an he-goat, or an ew-lamb. Again in the sacrifice of the priest,

preest, the blood of his sacrifice was brought into the holie place there to be sprinkled as we heard of other before; the fat was to be burnt on the altar of burnt offerings; and ^b the carcase with al the rest was to be burned without the host: but the blood of the other sacrifices was not to be had in, but only to be sprinkled on the altar without; and therefore the ^c fat being burned, these were not to be carried foorth out of the host to be burned, but they sel to be the preests fees, to be eaten in the holie place ^d of so many as were males among them. But one sacrifice for offences comitted of ignorance there is, that doth nothing at al respect the person, but only the fault. Which was, ^e when a man had taken away any consecrate thing, as first fruits, tithes, or such like. In which cases their sacrifice was a ram of the woorth of two shekles; and they had not only to make restitution of the thing taken away, but in this case also to put to of their own a fift part more.

^b Lev. 6: 30.

^c Le. 6: 26, 30.

^d Lev. 6: 29.

Lev. 7: 6, 7.

One other

respecting

only the

faults.

^e Le. 5: 14-16.

48 That which was to do away the guiltines of original corruption, was the same ^f which was ordained for women that had traveled with childe, and had been delivered. In the which God minding to shew, that by the fal of Adam the whole race of mankind is so corrupt, that even the childe that is born is by nature laden with sin, he

A sacrifice

for original

sin.

^g Lev. 12.

or-

ordained that the mother, by bearing and bringing into the world a childe of corruption, should account hir selfe unclean until that she were by a special sacrifice clenfed again. But before she might com to offer hir sacrifice, she was excluded, and shut up a certain time, that so she might after com abroad without danger; and that at hom she might better enter into the consideration of the great uncleannes, that we are in by original sin: and then after that time expired, to better purpose offer hir sacrifice. The ^b time that she was in this sort shut up, was for a man childe to be in hir uncleannes seven dais, and so continued thirtie & three dais more, before she might come and offer hir sacrifice, so to make up fortie dais in al: for a ^c woman child double in both, that is, to be fourteen dais in hir uncleannes, and threescore and six dais more, before that she might offer hir sacrifice. That the ceremonie was easier for the bearing of a man childe, than for a maid childe, the reason may be, for that the woman in paradise did first offend; and for that everie man childe was afterward to be circumcised, which also tended to the abolishing of original sin. After that she had finished this time at hom, ^d then had she to com and offer hir sacrifice. Which was either a lamb of a yeer old, and one turtle doove or yoong pigeon, the one

^b Ver. 3, 4.

^c Ver. 5.

^d Ver. 6, 7, 8.

one for a burnt offering, the other for a sin offering : or, if she were not able to bring a lamb, then a pair of turtle doves or yoong pigeons, to be imploied in sacrifice as afore.

49. Of peace offerings there were two *Of peace offerings.* sorts : yet in effect, and substance, but one.

For they varied but in this, that sometimes they did offer them as occasion presently served : and sometimes they were vowed or promised before. These peace offerings were appointed to be unto them a way or maner of thanks-giving for the goodnes of God generally; or particularly for some special benefit received : and otherwise to be therewithal a kind of worshipping the Lord; and of exercising the religion and faith that they professed. These kind of sacrifices might be of the herd, or of the flock : that is, of great cattel, sheep, or goats, either male or female. Again, though the blood of these also ^b was to be sprinkled about the altar, and the fat to be burned with fire : yet the rest went partly to the use of those that brought it, to feast together withal before the Lord; and ^c partly to the priests for their fees. But the ^d flesh must be eaten the same day; saving, that if it were a vow, the next day also was then permitted unto them. And it may be, that God did thus require, the meat of their sacrifice to be forth-

^a Le. 3: 1, 6, 12

^b Lev. 3: 2-3;
7: 11, 13-17.

^c Le. 7: 31-32.
^d Le. 7: 14-18

¹ I. I. with

with spent, that prophane people should neither bring the sacrifice it selfe to some dishonor, by keeping their meat til it was nought: nor have any way left unto them to professe a devotion, and yet to be greedily bent withal; as they might easily have been, if after they had offered their sacrifice, they might have carried hom & powdered the flesh that was left, and have spent it at their leisure. For no kind of niggardlines, but liberalitie, and franknes of nature becommeth devotion. As also on the other side it was a good way to cut off licentious and inordinate feasting, which otherwise might easily have crept in among them, and have lurked under the prætence of devotion. Again, as burnt offerings had their meat offerings to go therewithal; so ^e peace offerings likewise: saving that in the other no leaven was admitted; in these, besides the unleavened cakes, and wafers, they should also have ^f some leavened bread. But bicause ^g no leaven might be burned (as ^h was the maner of al meat offerings) therfore it seemeth to be for the use of those that were there to feast.

^a Lev. 7: 12.

^f Lev. 7: 13.

^g Lev. 2: 11.

^h Verſ. 9.

*How their
transgressi-
ons were so
be punished.*

50 Vnto the punishment of their transgressions, there do appertain two principal things to be considered: what authoritie was erected among them on this behalfe; and what rules were unto it præscribed. To find

find out what authoritie was erected among them, we have to consider these two things; first what it was that in the beginning was practised among them; then what it was, that afterward by the authoritie of the word succeeded. That which was practised among them, hath three principal considerations. For first of al, while they were in the land of Canaan, they were but few; and strangers themselves in another countrie: and therefore could have no other government among them, than such as masters have in their own households. And immediately therupon descending into Ægypt, as they grew to be mo in number; so they grew more and more in bondage to the princes there: and so could have no freedom of any higher government; nor that which they had, but much incumbred. But when the time was come that they were to be delivered out of Ægypt, and to go to the land of promise, then did they fully attain to their freedom, and had of their own a sovereign authoritie established among them. Vnto which third consideration it is, wherunto especially we have at this present to cast our eies. The form of which government was, that unto one man was committed the whole charge: who governing al first by himselfe; afterward, by occasion, had help of others. This one man, to whom the

What authoritie was erected among them.

What authoritie it was that was first in practise with them.

How the authoritie of Moses was erected.

* Exod. 6: 20
& 3: 1.

^b Ex. 2: 11-13
Acts. 7: 24, 26.

* Acts. 7: 25.

whole was committed, was * Moses the son of Amram and Iochabed, of the tribe of Le-
vie. Who at the first being left of his mother
in desperate case, hid in a basket among a
sort of flags in the water side, when yet he
was but a quarter old, so to avoid the hands
of tyrants that most cruelly without com-
passion imbrued themselves with the blood
of the Hebrews infants: was nevertheles,
both at that time notably præserved, by
king Pharaohs daughter that there did find
him; and afterward was so brought up, and
advanced to honor in the kings court, that
he became an excellent man. Him it pleased
God to appoint to be the governor of his
people Israel. Who long before that he was
appointed to set in hand with the charge,
had (as it seemeth) som understanding, one
way or other, that God had ordained him
therunto: and the same so plain, that^b both
himselfe began to take upon him, as one
that was called to the place of authoritie,
both against an Egyptian on behalfe of an
Israelite, and betwixt two Israelites that
were contending; ^c and thought that his
brethren also had certainly known of the
purpose of God for that matter. Howbeit,
although hewere thus before-hand ordai-
ned of God, that once he should com to
that place of authoritie: yet may it be, that
as yet he was not called therunto; and so
con-

consequently, that that meddling of his was somewhat inordinate, although notwithstanding his zeal was excellent. This is certain, that at that time he^d was interrupted by the displeasure of the king conceived against him upon that occasion: that therupon he made no resistance, nor put on armor, that so by force he might win to the place, that he perceived that God had provided for him; but that he^e gave place, and fled his countrie: & that it^f was fortie yeers after, before that he was called of God to set in hand with the charge that we speak of. ^g At which time he was fain to live in a verie low and mean estate, but such, as (indeed) was verie meet for those (whether Moses were free from that fault, or not) that finding themselves to be ordained to the place of government, do at adventure step to the roome, before that God do cal them unto it. But when those fortie yeers were expired, ^h then it pleased God to give him a lawful & a manifest calling: by vertu wherof, he both entered into his office, & afterward attended the same so long as he lived: first leading the people out of Egypt, and then ruling them in the wildernes. And this he did at the first by himselfeⁱ alone for a little season. Afterward, when Iethro his father in law came unto him, and found, that so doing the labor of Moses was verie great, or rather in-

^d Ex. 2:14, 15.
Acts. 7:27.

^e Exo. 2:15.
Acts. 7:29.
^f Acts. 7:30.

^g Ex. 2:15, 21.
& 3:1.
Acts. 7:30.

^h Ex. 3:10.
Acts. 7:34, 35.

Inferior magistratus: uider Moses.
ⁱ Ex. 4:18, 23.
& 5:1 & 18:13-16.
Acts. 7:36.

Exod. 18:
17-23.

Exod. 18:
24-26.
Deu. 1: 9-15.

*A bench of
elders with
Moses.*

Exo. 16: 2, 3
& 17: 2, 3. &
Nu. 11: 1, 4-6.
Num. 11:
11-15.

tolerable, and yet that he could in no wise dispatch any sufficient number of the peoples causes, he^k gave him counsel both for his own sake, and for the better dispatch of the peoples causes; to choose out from among the people such men as were meet for government, and to make them inferior magistrates under him, allotting al to their proper charge: som to be over thousands; som over hundreds; som over fifties; and som over tens. Which counsel of Iethro, though he were but an heathen man: yet Moses the prophet of God did^l follow: and so did better the form of government, both for himselfe, and for the people. This being done a few weeks after that they came out of Ægypt, before the selfesame yeer was spent, or therabout, by another occasion, the form of government that was alreadie grown unto this, was afterward brought to greater perfection: by the putting to of an honorable bench of elders to assist Moses in the government of the people. The occasion was this. The people were verie il to govern, especially to be lead by so barren a wildernes, towards a land they wist not whither: and so misliking their present estate in divers things, did often murmur against Moses, that lately had brought them out of the land of Ægypt. Heerupon Moses in his impatiencieⁿ did make

make a greevous complaint unto the Lord, that he was not able to bear the burden of the peoples government : desiring the Lord, rather to kil him, than that til he should stand charged therwith. By occasion wherof^e the Lord caused him to bring in threescore and ten persons, such as were of the cheefe of the people: and bestowing on them a certain measure of the spirit or gifts of Moses, and ordaining them to sustain the burden with him, did so erect a verie honorable bench of elders to be assistant in the government of the people. Which bench of assistance, though it had no direct commandement to be continued: yet notwithstanding it was afterward divers times revived, and reached unto the age of Christ. And this was the authoritie that was in ure and practise among them. For as touching those others, that afterward grew to be in ure among them, such as their kings from time to time thought good to ordain, they do not appertain to our purpose: for that we seek not what was done among them; but wherunto by the law of God they were directed.

^o Num. 11: 16, 17, 25.

As 1. Chron. 27: 1-34.

51 What authoritie it was, that afterward by the word of God succeeded, is now to be seen. Which consisteth in two principal points: first as touching under-magistrates; then as touching the cheefe of al.

What authoritie was after by the word appointed.

I. 4. As

*What under
magistrates.
* Deu. 16: 18*

** Exo. 18: 17.*

*What sove-
raign magi-
strate.*

As touching under-magistrates, there is^a a law very plainly set down, that when the people should com to the land, which God promised to bring them unto, and in his good time to give them, then should they choose from among themselves judges and officers in al their cities, to minister just judgement unto the people. So that^b as before, by the counsel of Iethro, under-magistrates were appointed according to their persons, as was most meet while they were in the wildernes, and had not there any cities to dwel in, nor place of continuance: so now by the Lord himselfe it is appointed, that what time they shal com to enjoy the land of promise, they shal in like sort have magistrates chosen, but not according to the number of their persons now, but according to the number of their cities wherein they shal dwel. As touching the cheefe, or soveraign of al, there was no direct order taken for the establishing of any such: be-like, bicause that God would therby signifie unto them, that he would himselfe rule so præsently among them, as that he need not set down any law for that matter. Nevertheless, these two things are very cleer, both that God would not leave them destitute of a ruler among them: and that he left it in their own libertie, afterward to choose them a king, if themselves should think good

good so to do. That he would not leave them destitute, it appeereth^c by those comfortable promises that were made to Abraham when first he was called, which should be performed both to himselfe, and to his seed that should afterward follow. Which comfortable promises^d were after that very often renewed : both to himselfe; and to Isaac, and Iacob besides. Al which promises being thoroughly considered, although some of them be, but of multitudes of people to descend of them; others, of particular benefits sometimes : yet do those also evidently witness such a special favor of God to that people, and that their estate should in such sort be blessed, as that when they should grow to be such a people, needs must they have an ordinarie magistrate to be their governor, or els must the Lord himselfe some other way supply the same. Iacob therefore in spirit fore-seeing this continual providence of God, towards that peculiar people of his, ^e did plainly assure them a little before his death, that a convenient and needful government should never be wanting to the tribe of Judah : but that it should be continually maintained there til the Lord and Savior himselfe should come, and take to himselfe the government of them. Moses likewise upon the same ground^f assureth the people, that the Lord himselfe wil go over

*That they
should never
be destitute
of a gover-
nor.*

^c Gen. 12: 3, 3

^d Gen. 13: 14-

16: 13: 1. 17: 9.

22: 16-18. 25:

11. 26: 12-4. 24:

27: 28, 29. 28:

13-15. 32: 28.

46: 2-4.

^e Ge. 49: 9, 10

^f Deu. 31: 3-6

g Deu. 33:
26-29.

h Deu. 18:
15, 18.

i Exod. 3: 10.

over with them into the land, that he promised to give them; that he would destroy their enemies before them; and that he would never fail them there: ^g and therewithal uttereth so great good things of the blessed estate that the people should have, being under the protection and government of God, as that they might assure themselves, that a sovereign magistrate could never be wanting unto them, so far as was expedient for them. So it appeereth, that, as concerning their spiritual direction, he ^h only told them that he would so order the matter, that they should not want a prophet; and yet set down no certain order how to continu a perpetual succession of prophets, but reserved the same to himselfe, to dispose of that matter from time to time, as himselfe should think good: so concerning this cheefe or highest place of authoritie, he contented himselfe not to set down any certain order for it, but would himselfe at al times dispose thereof as he should think most convenient for them: and yet assureth them in the mean season, that his providence over them should be such, as that they need not trouble themselves about that matter. Of which he gave them a plain experience, and a sufficient pattern of that platform that he meant to follow, both in calling Moses to that place

at the first; and after his death, appointing

^a Iosuah to succeed in his roome: which course likewise he afterward followed, in raising up whom himselfe thought good, so oft^a as any occasion was offered. The libertie of choosing a king to set over them, was as I said permitted unto them: and themselves did afterward take the advantage therof, though little or nothing they did advantage themselves therby. The permission was ¹ such, as that although it did not forbid them to choose a king, if they were disposed: yet did it prescribe some rules unto them to be observed, and what kind of one he should be that should be chosen: which were, that they should in no wise set up a stranger, but one of their brethren; and such as the Lord himselfe should choose. Seeing then that in this sort it was by law permitted unto them, it doth necessarily follow, that if at any time afterward they should use this their libertie under the limitation prescribed unto them, the authoritie of their king were sufficiently warranted by the word of God. Afterward therefore^a they craved a king, and the Lord appointed whom they should have: and so, in proceſſe of time they brought their common-wealth to the form of a kingdom. After which time, ten of the tribes^a misliking to remain together with their brethren under

^a Num. 27: 18
Ios. 1: 2.

*The libertie
of choosing a
king permis-
sed unto the.*

¹ Dent. 17:
14, 15.

^a 1. Sam. 8: 5.

*Two king-
doms.*
^a 1. King. 12:
16, 20.

der one, and the selfesame king, did set up another of their own: which doing of theirs also was in such sort of the Lord approved (although on their parts it were very disorderly done) that it also did afterward stand by sufficient warrant from God. So have we now found out, unto what persons the cheefe authoritie of governing the people was by the law of God committed: first unto such as himselfe only should choose; then unto kings of their own desire. And although this their appointing of kings over them, was of substantial warrant inough, for that the Lord allowed them so to do, if needs they would: yet had it becomed them a great deal better, so to have moderated themselves in this their libertie as that stil they had left the ruling and ordering of themselves wholly and only in the hands of the Lord. Seeing that Balaam could a far of so plainly behold the present power of God among them, and the very majestie of a mightie and glorious kingdom, when as notwithstanding it was but Moses that was their cheefe magistrate: needs must it be reproch unto them, that being so neer, yet notwithstanding did so little espie it, that for bicause they thought that same to be wanting, even therefore especially did they so much desire to have a king.

52 The rules of government that unto
this

° Num. 23:
22. 24: 7.

this authoritie in this sort erected, were by the laws of God prescribed, are of two special sorts: wherof som few concern themselves; and al the residu concern others. The rules that concerned the magistrates themselves, are of two sorts: such as are generally prescribed to al; and such as are specially directed to those forms of magistrates that were ordained. Vnto al generally it was prescribed ^a to execute justice, and not to suffer any sin to tarrie upon an offender for want of rebuke when need required: in matters ^b of judgement never to respect the person of any; neither of the rich, nor of the poore: in no wise ^c to pervert or hinder the right, or judgement of the stranger, widow, fatherles, or poore: ^d to determine such controversies as came before them, justifying the righteous, and condemning the offender: to receive no accusation, ^e but under two witnesses at the least: ^f not to put the father to death for the fault of his children: nor the childe for the fault of his father: in such faults as are to be punished with stripes, ^g to punish according to the qualitie of the offence; and never to give above fortie at once, that the offender think not himselfe despised. Those forms of magistrates to whom there were som rules more specially directed are three: first of al kings that afterward might be appointed; then

What rules of government were ordained.

Of those that concern magistrates themselves. Generally al.

^a Lev. 19: 17.

^b Exod. 23: 3.
Lev. 19: 15.

^c Exo. 23: 6, 9.
De. 24: 17, 18.

^d Deu. 25: 1.

^e Deu. 19: 15.
Deu. 17: 6.
Num. 35: 30.
^f Deu. 24: 16.

^g Deu. 25: 2.

More specially certain of them.

*Kings.**Deu. 17:
16-20.*

then those under Moses, that were over thousands, hundreds, fifties, and tens; and last of al those threescore and ten, that were on the bench associate with Moses: unto their kings whom afterward it might be they would choose, it was ordained, that they should^b not lean inordinately to earthly strength, seeking to increase the number of their horses, or getting themselves abundance of treasure: that they should moderate themselves in their pleasures, not taking unto them many wives: and that they should retain that humilitie of mind, as that notwithstanding their high degree, yet should they not advance themselves above their brethren. To the end they might do these things the better, and whatsoever els was required of them, they had in commandement to get them a copie of the law so soone as ever they were com to their kingdom, and diligently to studie the same al the dais of their life: that, doing according therunto, and declining on neither side, neither on the right hand, nor on the left, from the præscript and tenor thereof, he and his children by that means might have a long, and a prosperous reign on the earth. Besides these generals, one special cōmandement was given unto them, that they should never bring the people again to the land of Ægypt. Concerning that diligent studie

studie of the law, ¹ it was in like sort injoin- ¹Ios. 1: 8.
 ned to Iosuah, when he was appointed to
 govern the people : and that in respect of
 the office wherunto he was called; and by
 the mouth of God himselfe. Vnto those
 that were over thousands, over hundreds, <sup>Captains un-
der Moses,</sup>
 fifties, and tens, it was injoined that they
 should perform the parts of good judges :
 that ² they should diligently hear, and up- ²De. 1: 16, 17
 rightly determin every cause, both for their
 brethren, and for such strangers as were
 among them : that they should in no wise
 have any respect of persons, neither of the
 smal, nor of the great : and that such cau-
 ses as were too hard for them, they should
 refer to Moses himselfe. Vnto those inferior <sup>Judges in
cities.</sup>
 magistrates that were to be ordained in
 their cities, it ¹ was commanded that they ¹Deut. 16 :
 should judge uprightly, regarding no per- ^{18-20,}
 son, nor wresting the law : that so they
 might prosper upon the earth. And to the
 end that they might the better do it, he
 chargeth them in no wise to take rewards :
 for that those are wont, ^m both to blind the ^mExod. 23: 8.
 eyes of the wise; and to pervert the words of
 the righteous. More specially to them ⁿ it ⁿDe. 17: 8-13
 was prescribed, that if at any time they
 should have a matter that was too hard for
 them to decide at hom, then should they re-
 pair unto the place that the Lord should
 choose, and refer the deciding of the court
 unto

^aDeut. 31: 5. unto the ^a Levitical preefts that ministred there before the Lord, and to him that should be the judge or soveraign magistrate in those daies: and that according to their sentence, so should the matter stand determined. And that whosoever would not stand to their judgement, but should do any thing contrarie therunto, should be put to death, to teach al the people to fear, and to deal so præsumptuously no more.

What manner of trial was appointed unto them.

53 Those which concern others, do partly respect the maner of trial that should be among them: but especially the punishment that should be du unto those that should be found faultie. Concerning the maner of trial that should be among them, we find that the magistrates were streightly charged to search out such matters: & that they had divers wais or means allowed unto them to find out the truth. They were willed to make diligent inquirie, sometimes about ^a whole cities that should at any time revolt from the Lord their God to any other: sometimes about ^b particular men that should be supposed to have offended. The wais that were allowed unto them, were, som more ordinarie: and others more special, or cheefly appertaining to certain cases. ^c Ordinarie it was to have witnesses: and those sworn sometimes it ^e appeereth. But for that matter it was ordained, ^d that one

^aDeut. 13: 14.

^bDeut. 17: 4-19: 18.

^cLev. 5: 1.

^dDeut. 17: 6.

one witness should not be of force, to condemn any to be guiltie of death; nor so much as be received against any, in any other trespass, or fault whatsoever? but that all such matters should be tried by the witness of two or three at the least. Those that were more special, are two: othes; and purging of themselves by a kind of solemn protestation. Concerning othes, first it is plain, that they were allowed to be used in matters of judgement, by the appointment of God himselfe. Then also in what cases, that is, when a man had given to his neighbor any thing to keep which after was stolen, and the theefe could not be found; in which case the partie to whom it was given to be kept, had to purge himselfe by oth: or in things lent, that came to hurt in the hands of him that borrowed them; in which case the partie that borrowed, had to purge himselfe by oth likewise. And although the same that should swear, was but the partie himselfe: yet was it ordained, that the controversie therby should be decided. Of purging themselves by a solemn protestation, we read of two special cases. One that if a man were found slain in the feeld, and the partie unknown that did it, then should the inhabitants of the next citie adjoining to the place, stand charged with a ceremonie to that use ordained, to

*Deu. 19: 15.

†Deu. 17: 6, 19: 15.

§Ex. 22: 7, 8, 10, 11. Lev. 5: 1.

hExo. 22: 7, 8.

iExod. 22: 10, 11.

kDeu. 17: 6, 19: 15. Heb. 6: 16.

lDeu. 21: 1-7.

K. I. pro-

protest their innocencie in that matter. The ceremonie was, that they should com forth and bring a yoong heifer with them never put to the yoke : with it they should com unto som vallie therabout, such as was not plowed or sowed, but rough, and wast (such as a murtherer would think a meet place to comit his wickednes in) wherein they should slay their heifer, and wash their hands over the same. Their protestation was, that neither did they it themselves; neither knew they who it was that did it : and then had they to desire the Lord to be merciful unto them, and not to lay innocent blood to their charge. The other case was, ^m when a man was perswaded, that his wife had plaid the harlot in wedlok. In which case the wife denieng the same was brought to hir purgation, in maner following. She should be brought to the preest with a certain quantitie of barlie flower (about our pottle) for hir offering, but without oil, or incense : then should the preest uncover hir head and præsent hir before the Lord. He should also præpare a drink for hir, of bitter, & cursed waters, which should be given hir in an earthen pot to be drunk of : which drink should be thus præpared. He should write in a paper the heavie judgements and curses of God against that sin, and taking a quantitie of the hallowed water, he should
with

^m Num. 5:
12-31.

with the same wash out that writing: where-
into he should also put of the dust of the ta-
bernacle. Which being readie, he should
present hir with hir sacrifice before the
Lord, and having burnt an handful therof,
recite unto hir in earnest maner the great
and fearful judgements of God against hir
if she had offended, as that hir bellie should
swell, hir thigh should rot, and she should be
made a fearful example of the wrath of
God to al hir neighbors. Wherunto the
woman was to answer, Amen, Amen: and
withal to drink of the drink prepared for
hir. Which being done, the woman was
discharged, and the man was to quiet him-
selfe for that matter.

54 Those that concern the punishment *Of publik*
du to offenders, do sometimes respect som *revenge a-*
whole multitude; sometimes other particu- *gainst for-*
lar persons. Those do respect whole mul- *rein enimies.*
titudes, which carrie with them the di-
rection of publik revenge. Which publik
revenge was to be executed two maner of
wais: either abroad upon others; or at hom
on their own countrie people. In what ma- *What rules*
ner they had to execute publik revenge *therof were*
upon others, is set down two maner of wais: *prescribed.*
both by certain general rules; and by som
particular examples: Those general rules
that are, do first of al^a charge them in no
wise to fear though their enimies be mo
<sup>a Deu. 32:
1, 5-8.</sup>

K. 2. than

than they : yea , and to dismisſe out of the
 feeld al ſuch as have any maner of occaſion
 at al (to ſpeak of) to be at hom. As, if any
 have lately builded a new houſe, planted a
 vineyard, or married a wife : and generally,
 as many as were afraid. Which being done,
 then ^b had they to ſet captains, and officers
 over the reſt. Now when they came a-
 gainſt any forrein citie , firſt ^c they had to
 offer peace unto them : which being accep-
 ted, they had but to make them tributaries
 unto them. If any citie would not accept of
 their peace being offered, ^d or if it were any
 of the cities of that countrie, which the
 Lord gave unto them, then had they to ad-
 dreſſe their battel againſt it. ^e When they
 were com nigh to the battel, then was it the
 part of the preeſt to ſtep foorth and to in-
 courage the people to pluk up their harts,
 aſſuring them that God would take their
 parts againſt their enemies. In their ſeege
^f they might not cut down any fruit trees
 to further them in their enterpriſe: howbeit
 al others they might: When they had woon
 it, if it were one of the cities of that land,
^g they had to put al that had breath , man,
 woman, and childe, beaſts, and cattel to the
 edge of the ſword : if it were ſom forrein
 countrie ^h they had to put but men only to
 the edge of the ſword, and ſhould ſave alive
 both women, and children, and to take the
 whole

^b Deu. 20 : 9.

^c Deut. 20 :
10, 11.

^d Deu. 20 : 16.

^e De. 20 : 2-3.

^f Deut. 20 :
19, 20.

^g Deu. 20 :
16-18.

^h Deu. 20 :
12-15.

whole pray to themselves. The particular examples that were under the government of Moses, by whose ministerie the law was given, were especially four: three against forrein nations; the fourth against som of the people of that land which themselves had to inhabit. The forrein people were the Amalekites, Madianites, & Canaanites. Theⁱ Amalekites came out against the people of Israel, shortly after that they were com into the wildernes, and fought against them: ^k especially against the hindmost, and against those that being feeble and wearie, could not keep with the rest, but followed after. Therefore ^l Moses caused Iosuah to choose him out a power of men, and to go against them: whilest that himselfe in the mean season got up into a mountain there by to pray. At which time the Lord so har-
 ned unto the praier of Moses, and so strengthened the hand of Iosuah, that they vanquished the Amalekites, and put them to flight. But ^m to shew that this was not execution sharp inough for so many as should so wickedly molest the people of God traveling to their promised rest, the Lord commanded the same to be written, for a remembrance: promising that the day should com, when he would for the same utterly destroy that whole generatió from the face of the earth. Moses also giveth the people

*Certain ex-
 amples
 therof.*

Amalekites.

ⁱ Exod. 17. 18.

^k Deu. 25: 17, 18.

^l Exod. 17: 9-13.

^m Exo. 17: 14.

to understand, ^a that for that matter the Lord would have war with Amalek for ever: and ^o doth give them a plain charge, that when they shal be setled in their land, and shal have gotten themselves peace in al their borders, then should they go and utterly destroy that naughtie people. Which also ^p was reasonably wel performed (in the judgement of flesh & blood) by the hands of Saul, sent foorth to that end by the Lord himselve, about 405. years after: and bicause it was not so thoroughly executed as the Lord by his prophet commanded, therefore the Lord tooke away the scepter and crown from his line, and bestowed the same on another. The Madianites a good while after, ⁱ almost at the end of the peoples pilgrimage, ^r provoked certain of the people by women, they & the Moabites together (and ^t as it seemeth, by the wicked counfel of Balaam) to commit idolatrie to Baal-Peor. Wherupon ^t the Lords wrath was so kindled, that he sent foorth 12000. of the people against them under the government of Phinchas the preest, and gave them a verie great overthrow: putting al the males and married women to the edge of the sword, and among them five kings of the Madianites, and Balaam their prophet; & taking unto them for a pray their goods and cattel, and al the women-children, that

as

^a Exo. 17: 16.^o Deu. 25: 19.

^p 1. Sam. 15:
1-23.

Madianites.^q Num. 31: 2.^r Num. 25:

1-3, 18.

^t Deut. 23: 4.

Mich. 6: 5.

^t Nu. 31: 1-18

as yet had not lain with man. The Canaanites were as yet a forrein people unto them, so long as the Israelites were in the wildernes. And ¹ bicause that they, & Arad ² Num. 21: 1-3. their king, came foorth to battel against them, therefore was there som execution by the Israelites done among them. But the effect of that which is written therof is no more but this, that the people of Israel made a vow unto the Lord, that if he would deliver those enimies of theirs into their hands, they would make an utter destruction of them; that the Lord delivered them into their hands; and that the people did accordingly as before they promised. The other special example of publik execution which was against certain of those people that did injoy som part of the land, which the people of Israel had now to inhabit, was in order of time ³ before that same of the Madianites & it was against the Ammorites that dwelt on the east side of Iordan as they had to go into the residu of the land of promise. Which yeeldeth unto us these principal points: that ⁴ the people of Israel did first send unto the in peaceable maner, to have but passage through their land: that the Ammorites denied them that curtesie, and therwithal came foorth with al their power against them: that therupon the Israelites setting upon them by the commandment,

dement, and encouragement of the Lord, did utterly destroy them, & tooke to themselves al that they had, even both the kingdoms of the Ammorites.

*Of publik
vengeance
on their own
people.*

*What law
they had
for it.*

*^a Deut. 13:
12-17.*

*What ex-
amples of it.*

*For the gol-
den calfe.*

^b Ex. 32: 1-6.

55 That which was to be executed on their own country people at hom, is in like sort delivered unto us, both by a plain general law, and by certain special examples. The law that I speak of was for the avoiding of apostacie, or falling away from the living Lord. And the effect of it was this: that if the inhabitants of any of their cities, had turned aside to the service & worship of strange gods, that the residu of the people should make diligent inquirie therof; and, if they found it to be so indeed, then should they war against it, and utterly destroy it with fire and sword, the people, and al that was therein. The examples that I speak of, do aim at the selfesame severitie of justice, and in the action or cause of religion. One was shortly after the giving of the law in the first yeer of their pilgrimage, the other in the last yeer of al, a little before the death of Moses, and immediately before that they entered into the land of promise. The former was, ^b that when the people in the absence of Moses had set up the golden calfe, and had worshipped the same, Moses coming down from the mountain, and espying their detestable and grosse idolatrie,

^c brake

'brake down their idol, brent it in the fire, ^cExo.32:20, stamped it to powder, strawed it in the water, and made the people to drink therof: and after that, ^dcalling unto him those that were jelous on the behalfe of the glorie of God, did so sharp execution on the cheefe offenders therin, that there fel of the people that day about the number of three thousand persons. The other example was much like unto this, about the idolatrie of Baal-Peor before reherfed: about the which in the Lords displeasure by the commandement of the Lord, there were ^eexecuted of the heads of the people, and of other offenders, with those that the Lord otherwise destroyed for the selfesame matter, the number of four and twentie thousand. ^fNum.25:4,5,9.

For Baal-Peor.

56 What those are, that do respect particular persons, is now to be seen. Which I think may best be distributed into two special sorts, according to the common division of the comandements themselves; into the first, & second table. First therefore to begin with those that are against the first table, we find the sentence of death appointed for divers offences of that sort. As, if against the first commandement, any bodie should transgresse, ^aeither by committing som act of idolatrie, by giving worship to other gods; ^bor but inticing others therto, both these transgressions were to be punished with

Of those that respect particular persons.

Against the first table.

Idolatrie.

^aExo.22:19.

Lev.24:15-16.

^bDe.13:1-12

*Stubburnes
against the
truth.*

^cNum. 15:
30, 31.

^dLev. 10: 1-3.

Blasphemie.

^eLev. 24:
15, 16.

^fLev. 24:
10-14.

*Seducing of
the people.*

^gDeu. 18:
20-22.

with bodilie death : although the partie that should so intice, were a prophet himfelfe, or otherwise never so deer unto them. So likewise, if against the second commandement, any bodie should so far transgresse, as for to do what himfelfe thought good, howsoever the same were more easily put up, if it were found to be don of ignorance, as before in the treatise of sacrifices is described : yet ^c if it were stubbornly done, with an out-stretched arm, with an obstinate hart, then was it also condemned to death. Which severitie the Lord did not openly command to be executed by others : but himfelfe also would witnes the same by his own example, when as ^d he destroyed a couple of preests with violent fire as they were burning incense to him, only for that they venturously tooke (as a matter of great importance) such fire as themselves thought good : and at such time as they were not yet wel inured to the maner of worship, the tabernacle being then but newly reared. In like maner we find certain transgressions against the third commandement to be condemned to death. First ^e if any man should speak any blasphemie against the Lord : of which also there is a notable example, of ^f one that was for the same condemned by the Lord himfelfe. Then, if any prophet should presume to speak ^g in the name

name of the Lord, that which the Lord did never command him: or if any should speak to the people of God, in the name of other gods. Lastly, ^a if any were a witch, or sooth-saier, or used to deal with familiars, spirits, or divels. As for the breach of the sabbath day, he did not only make it death by law: but also by his own example declared, with what severitie al his deputies should punish the same: when as ^b himselfe condemned to death, one that had gathered a few stiks on the sabbath day. And wheras to be ungodly or worldly minded, is the roote and fountain of the breach and abuse of the sabbath day, ^c the law of beating ungodly persons according to the qualitie of the offence, may seem to appertain (and that very fitly), to the lesser trespasses of this kind also.

^a Exo. 22: 17.

Lev. 20: 27.

Breach of the sabbath.^d Exod. 31:

14, 15.

Death.^e Num. 15:

32-36.

Stripes.^f Deu. 25: 2, 3.*Against the second table: the fifth commandment.*

57 Such as go against the second table, are diversly punished: and first of al, those offences that go against the fift commandment, that is, against our superiors: as, our natural parents, magistrates, spiritual pastors, and masters: somthing is set down directly against them in law; and somthing we may very wel gather in the example of God himselfe. In the plain words of the law it selfe we find three sorts of this kind, which are al punishable by death. The first is, ^a if any should strike his father or mother: the next, ^b if he should but curse either of them:

^a Exo. 21: 15.^b Exo. 21: 17.

Lev. 20: 9.

^cDeu. 21:
18-21.

them : the third, ^cif he lived in droonken-
nes, or other kind of riot, and being admon-
ished and chastised by his parents, never-
theles remained disobedient, and would
not be ruled. In al these cases the offender
was to be put to death : and in the last, the
parents were charged to be the accusers of
their own disobedient child. Which accu-
sation of theirs was allowed that favor, that
immediately upon the same, execution was
to be done : for the men of the citie had
foorthwith to stone him to death. The ex-
amples that I speak of, wherin we may see
what severitie God himselfe hath shewed
(within the compas of that time that now I
have in hand) against such offenders, are es-
pecially two : one against Miriam the sister
of Moses; the other against Corah, Dathan,
and Abiram, with their accomplices. For
^don Miriam, that grudged against the au-
thoritie and dignitie of Moses, he cast a foul
and sudden leprosie: and on the others that
despised his authoritie, and were disobedi-
ent unto him, refusing to com when he sent
for them, ^ea very strange and an horrible
judgement. For, those three captain-rebels,
with their wives, their children, and al that
they had, were swallowed up of the earth,
the ground suddenly opening upon them,
and devouring them al : two hundred and
fiftie mo besides, of the same conspiracie,
and

^dNu. 12:1, 10

^eNu. 16:1-50

and men of name among the people were consumed suddenly with fire : and of the people that murmured against Moses and Aaron for the losse of these (and so belike were infected with the said rebellion likewise) by a sudden plaeg, the next day after, fourteen thousand and seven hundred persons.

58 Those offences that commonly passed from one to another of the common sort, were oft times more gently dealt withal; and yet notwithstanding divers of them punishable by death likewise : especially the cheefe of those two sorts that go against the two next commandements; the sixth, and the seventh. Of those that go against the sixth commandement and have their proper punishments appointed for them, there be especially two kinds: one, the destroyeing of mans life; the other, som other hurt to his bodie. The life of man is destroyed sometimes by man himselfe : sometimes by som perilous beast unto man belonging. When it is destroyed by man himselfe, the offender is either known ; or not known. When the offender is known, sometimes it falleth out that he did it wittingly : sometimes that he did it unwares, against his wil. If it were wittingly, or of set purpose, it was either against a free man, or against his own bond. If done to a free man, then was it at al times

*Against the
sixth com-
mandement.*

*Of those that
concern the
punishment
of those that
destroy mens
lives.*

Murder.

murder

a Exod. 21:
13, 14.
Le. 24: 17, 21.
Num. 35:
16-21, 30.
De. 19: 11-13
b Num. 35:
31, 33, 34.

*Cities of
refuge.*

c Exo. 21: 13.
Nu. 35: 6, 9-15
Deu. 19: 2-4,
7-10.
Iosua. 20: 1-6.

*Chance-
medley.*

d Num. 35:
22-28.

*Striking at
one, and hit-
ting another*

murder (whether it were done with an ordinarie weapon, or but with a stone, or a cudgel) and the offender ^a was to be put to death: neither might his life be ^b redeemed by putting him to fine for his offence; for that so they should verie sore defile their land with blood, which could in no wise be done away but by the blood of him that wittingly had shed the blood of the other. If it were but casualtie, against the wil of him, that did it, then ^c were there six cities of refuge appointed (three on the one side of the water, and three on the other) unto which, al such offenders had libertie to flie, so to escape the inordinat rage & revenging hand of al such as were frinds to the partie destroyed, until the matter might be brought to indifferent trial. At which time, if it were found to be murder, then was he to be executed as afore: if it were found to be casual, altogither against the mind of him that did it, then ^d was he to be restored to the citie of refuge which he had taken, and there to abide until the death of the high preeft. At whose death, he had libertie to return hom again: but was otherwise left open to the danger of death, if at any time he should be found without the bounds and liberties of that citie of refuge which he had taken. Yet one case there is, wherein it is appointed that a man shal die for slaieng of one, to whom it may

may be he never ment any hurt at al: as
 * when two men are striving together, if ei-
 ther of them, meaning to strike his adver-
 sarie, should unadvisedly hit a woman with
 childe, so that hirselse or hir childe died
 therof, in such case should the partie that
 did it, be put to death. As indeed it is evi-
 dent, that although he ment no hurt unto
 hir; yet that he ment it unto his adversarie:
 which consideration, doth not only con-
 vince it, not to be altogether and meerly ca-
 sual; but also importeth, that being done
 in the passion of anger, though not to hir,
 but to the other, it wel deserveth the sen-
 tence of death. If at any time [†] there should
 be any bodie found slain in the feeld, and
 not known who did it, then the citie that
 were next unto him shuld com foorth with
 a kind of sacrifice, and by a ceremonie of
 washing their hands over it, should protest
 their own innocencie from the blood of
 that man, and desire the Lord to be favora-
 ble unto them, and not to lay innocent
 blood unto their charge. If it were his own
 * bond servant, and he being his master had
 beat him, so that he died under his hands,
 then was he to be accordingly punished:
 but, if he died shortly after, then, though he
 were beaten by his master a little before,
 yet if he lived but a day or two, and if there
 could no hurt appeer of any strokes that
 his

* Exod. 21: 22, 23.

† De. 21: 1-9.
*Of one found
 slain in the
 feelds.*

‡ Exod. 21: 20, 21.
*Of a mans
 own bond-
 servant.*

*The goring
ox.*

^bExod. 21:
28-32.

Fine.

*Of those that
concerned
punishment
of lesse hurt.*

his master gave him, that might seem to be the cause of his death, then the master was cleerly acquitted, for that it is to be supposed, that having bought him with his monie, he would himselfe be loth to have lost him. If any were slain by som perilous beast to man belonging, as for example by a goring ox, in such case it was provided, that ^bif any man had such an ox, not known before to have gored any, if at any time the ox beginning to gore, should slay either man, woman, or childe, he should for the first time leese his ox, which ox should be stoned to death, and his flesh might not be eaten. And if the ox before time were known to have that fault, and the owner being told therof, yet notwithstanding did not so diligently see unto him, but that after he knew his propertie, he gored any to death, then, if the partie destroyed were free, not only the ox must be destroyed as afore, but the owner also must die for the same, or at least fine for the redemption of his life: if the partie destroyed were a bond unto any, then (besides the losse of the ox) the owner had to give but thirtie sicles unto the master of the bond, and was then discharged. The laws that were provided against som lesse hurt of the bodie, were of that nature, that som of the concerned those that were free; & one other, none but such as were bond.

Those

Those that concerned the free, were to make good the hurt, that they had done to another, sometimes by their own bodies: sometimes by their purse. The recompence that they had to make on their own bodies, ⁱ was to have the like bodily hurt by the sentence of justice to be done unto them, that themselves in their rage had done to the other: as eie, for eie; tooth, for tooth; hand, for hand; foote, for foote; burning for burning; wound, for wound; stripe, for stripe; breach, for breach: and generally, that howsoever any man had blemished another, so should himselfe be blemished again. By the purse recompence was to be made, when as two men striving together, either the ^k one of themselves was so hurt, that he kept his bed for a season though afterward he recovered again; in which case he that hurt him, was to pay for his charges in leasing his time, and for his healing: or ^l els when either of them did so hurt a woman with childe, as that therby she were soorthwith driven to travel before hir time; in which case the offender was to be taxed to the womans husband as by their dais-men should be appointed. The law that did concern the bond, was no more but this, that if any man so strooke his ^m bond servant, whether man or woman, that therby he smote out either eie or tooth, that for that hurt the bond

ⁱ Ex. 21: 24, 25
Lev. 24: 19, 20

*Eie, for eie:
tooth, for
tooth, &c.*

*Costs and
damage.*

^k Exo. 21: 18, 19.

^l Exo. 21: 22, 23.

*A woman
with childe.*

*The bond
made free.*

^m Exo. 21: 26, 27.

L. 1. should

should go free.

*Against
the seventh
commande-
ment.*

*Of those
that concern
a fact com-
mitted.*

*Of those
that appoint
the iudge-
ment of
death.*

Adulterie.

^a Lev. 20: 10.
Deut. 22: 22.

59. Those that appertain to the seventh commandment do (in a maner) al concern som fact that is known to be committed: but a couple there are, that do concern a fact supposed. Those that concern som fact committed, are of two sorts: som that ordain the judgement of death unto the offender; others that ordain som other punishment. The judgement of death is appointed for those that are the cheefe offenders in this kind. Wherof som notwithstanding do cleave to the sex that is ordained: others do leave the sex appointed, and are caried to others with their unbrideled and monstereous lusts. Those that keep to the sex that is ordained, and yet sin so verie greevously, that they are adjudged to die for the same, have the same judgement allotted unto them, most commonly for the odiousnes only of the fact it selfe: but in one case the same aggravated by the consideration of the person that doth it. Of those copulations that are themselves so wicked, that the sentence of death is appointed unto them, there be som that concern both parties together: others, but one partie alone. Of the former there are especially three. Wherof the first is adulterie: when any man lieth with such a woman, as either is alreadie ^a married to another man,

man; or els is alreadie ^b betrothed. In which case, both the parties were to suffer death, even the betrothed, as wel as the married, if it were in the town or citie, where by hir crying she might have been holpen: whereas otherwise ^c if it were in the feeld, where she could not cal for help, then was the woman acquitted, if so be that the man did force hir therunto. The next is incest, carnal knowledge of neer kinsfolk. As, if any man ^d do carnally know, his own mother; his daughter in law; his wives mother; his own sister; his ant by father, or mother; his uncles wife; or his brothers wife. In which cases both parties were to be put to death: for though the phrase of the text doth somewhat vary in som of them; yet the best learned do so take it, and the circumstances of the text do so import. Where also it is to be noted, that he that lieth with his wives mother, was to be brent, and the other with him: even his wife also, if she were consenting therunto. The third and last is, to have to do with a woman ^e in hir flowers: which was death likewise to both. Of the other there be two special provisions. The one ^f if a man should force a betrothed woman against hir wil: the other ^g if a woman being taken of any man in marriage for a virgin, be afterward found to have plaid the harlot before. In both which cases the offenders were to be

^b Deut. 22:
23-24.

^a Deut. 22:
25-27.

Incest.
^d Lev. 20:
11, 12, 14, 17,
19, 20, 21.

In flowers.
^e Lev. 20: 18.
Rape.
^f Deut. 22:
25, 26.
*Maidenhood
lost before
marriage.*
^g Deut. 22:
20, 21.

L. 2. put

The daughter of a preest.

^b Lev. 21: 9.

Buggerie.

³ Exo. 22: 18.

Lev. 18: 22,

23. & 20: 13,

15, 16.

Of those

that appoint

lesse punishment than

death.

Fornication

with a free

woman.

^k Exo. 22:

15, 16.

Deut. 22:

28, 29.

With a bond

woman.

^l Lev. 19:

20-22.

put to death: and the woman before hir fathers doore. The aggravation which before I spake of, which ariseth out of the consideration of the person, is, if the daughter ^b of a preest should play the whoore: which if she should do, then were she to be brent to death. As for those that by their unnatural and monstherous lusts are caried beyond the sex that is ordained, after that once they have committed any such fact, both parties ^a are appointed to die: whether it were man, with man: or man, or woman with any beast. Those laws that ordain som other punishment are first concerning the act of unlawful copulation: then concerning a special point of dishonestie which a shamelesse woman might sometime commit. The unlawful copulation which was not punished by death, but in other more gentle maner, was in two special cases: the one, with a free woman; the other, with a bond woman. If a man had intriced a yoong woman that was free, and unbetrothed, and had lien with hir, if hir father was content he should have hir to wife, ^k he was bound to indu hir, and to marrie hir, and to give hir father fiftie sicles of silver: if hir father would not give hir in marriage unto him, then was he to pay his monie only according to the dowrie of virgins. If it were a ^l bond maid, though she were betrothed: yet

yet so long as she was not given in marriage, nor made free, it was but beating or scourging to both the parties, and a ram for a trespass offering. That point of dishonestie that a shameful woman might sometime commit, was, ^m if hir husband and another man striving together, she being desirous to helpe hir husband, should lay hold on the others privie members: in which case she was to leese hir hand. Those two laws that do concern a fact supposed, are these: the one of jelousie in marriage, when the man suspected his wife to have broken marriage on hir part; the other of the suspicion of virginity lost before marriage. Concerning the former, ⁿ it was ordained, that the wife should make hir purgation, by a ceremonie for the same purpose ordained, in verie solemn maner before the Lord: protesting that she hath not known any other carnally besides hir husband, and accursing hirselfe in fearful and horrible maner, if ever she did it. Concerning the other, it ^o was ordained, that if any man after marriage having his wife, should lay to hir charge that she was defiled before, that then the father of that woman should bring forth the tokens of his daughters maidenhead before, and after that he had sufficiently proved that she was a maid when he delivered hir forth in marriage, then was the husband

^m Deut. 22.
11, 12.

*Of those
that con-
cern a fact
supposed.*

*Suspicion of
adulterie.*
ⁿ Nu. 5: 11-31

*Suspicion of
maidenhood
lost before.*
^o Deut. 22:
13-19.

to pay to the father of his wife an hundred sicles of silver, and never might put away his wife.

*Against the
eight com-
mandement.*

*Stealing
goods out of
the feeld.*

^a Ex. 22: 1-4.

Burglarie.

^b Exo. 21: 2, 3.

60 Such as appertain to the eight commandement, do first of al restrain such of that kind, as com to knowledge: then also al such as injurious persons having secretly done, suppress with themselves, til their own conscience force them to acknowledge the same. Of those that com to knowledge, they first provide for theft it selfe: then for other damages and wrongs, that often passe betwixt man and man. Of theft are restrained two kinds: the stealing of goods; and the stealing of men. Of goods likewise two kinds: leading away such as are in the feelds; and breaking into the house for such as are there. As for such goods as are in the feeld, it was ordained, that ^a whosoever should steal either ox, or sheep, if he did either kil it, or sel it, he should be compelled to restore five oxen, for an ox; and four sheep for a sheep: if he had them remaining with him, then, whether it was ox, asse, or sheep, he had but to restore double. As for ^b such goods as were in the house, if the theefe were breaking in betwixt sun and sun in the night, then might they of the house lawfully kil him: but not, if he were breaking in, in the day time, for that he had the law against him to compel

pel him to make restitution. And what felon soever it was not able to make restitution as was appointed, the same was to be sold for his theft. Concerning the stealing of men (as divers used to sell them for bonds) the punishment of it was death: as it well deserved, when the insatiable desire of a little monie, or monie woorth, was such, as that they could find in their hart to addict another to so miserable bondage all his life, that themselves might gain some trifles by it: a verie detestable and wicked covetousnes, that altogether drowned in them, not only compassion & mercie, but humanitie. Damage and wrong that is sustained, is sometimes in such parcels of substance as they did retain in their own possession: sometimes in such as themselves delivered forth unto others. In those things that they retained in their own possession, others did them hurt and wrong sometimes wittingly, and of set purpose: sometimes for want of sufficient carefulnes and heed on that behalfe. When any man did a wrong to his neighbor wittingly, as by hurting his neighbors feeld or vineyard, or putting in his beast to feed there; or by destroyeing any of his cattel, he had to make restitution for the same: even the best of his own for that which he spoiled of his neighbors; and in steed of the other, as good as they.

L. 4.

When

*A bond, that
could make
restitution.
Ex. 21: 3.*

*Stealing
of men.
Ex. 21: 16.
Deut. 24: 7.*

*Trespasse.
Exo. 22: 5.*

Lev. 24: 21.

*Hurt by
want of heed
taking.*

§ EXO. 21:

33, 34.

*By a pit left
uncovered.*

By his ox.

§ EXO. 21:

35, 36.

By fire.

§ EXO. 22: 6.

*Of things
delivered
of trust.*

§ EX. 22: 7-12.

When the hurt that a man had done, was for lack of sufficient heed taking, he was to make good the losse he had put his neighbor unto. As, ^e if he had opened a pit, and not shut it again, if his neighbors beast had fallen into it, the owner of the well or pit had to take the dead beast into his hands, and to give the woorth of the same in monie unto the former owner thereof. If ^h an ox that any man had, had slain an ox of his neighbors, then they had to part betwixt them, both the dead, and the living ox: but if the ox were known to his master to push before, and yet kept him not in so diligently, but that he did this hurt, then should he take the dead ox wholly in his own hands, and give to his neighbor another as good. If a man had so unwarily ⁱ kindled a fire, that it had done any hurt to his neighbors corn, either in the stack, or standing in the field, he was to make good the whole losse unto his neighbor. The things they delivered forth unto others, was sometimes of trust, for custodies sake: sometimes of lone, or hire. If any thing were delivered of ^k trust for custodies sake, and afterward wanting, if it were found to be stolen by any, it was to be restored double: if otherwise it miscaried they could not tel how, then the partie that tooke it to his custodie, had to cleer himselfe by his oth: if it were stolen from him, then

then he had to make it good. If a man¹ borrowed ought of his neighbor, & it miscaried or died, the owner thereof not being by, he had to make it good; otherwise not: if it were hired, and did miscarie, then was there no more, but to pay the hire. If any man had done^m a secret wrong, such as his neighbor could not charge him with, as such as before it might be he had on his oth denied, (whether it were in such a thing as was of trust committed unto him; or which he had done by violent robbery; or which he found and denied) in al such cases he had to restore the whole thing or the valu thereof, and to ad a fift part more therunto, besides his trespasse offering unto the Lord.

*Of things
borrowed.*

¹Exod. 22:13, 14.

*A secret
hurt.*

^mLev. 6:1-7.

61 Of such things as do appertain to the ninth commandement, we find no more directly restrained by civil coercion, but only the false witnes generally; and, in one case, a false accuser that bringeth the good name of others into great suspicion and peril. The general law is this, that^a everie false witnes should be punished himselfe with the selfesame punishment that the other by his false witnes bearing, if it had taken place, should have fallen into: even life, for life; eie; for eie; tooth, for tooth; hand, for hand; and foote, for foote. The other special case that I speak of, is of the^b husband that upon hatred to his wife after marriage conceived,

*Against the
ninth com-
mandement.*

False witnes.

^aDeut. 19:16-21.

^bDeut. 22:13-19.

*The husband
falsly accu-
sing his wife
of whoor-
dom before
marriage.*

ved, should lay to hir charge, that contrarie to that which was born him in hand, she had lost hir maidenhead before she was given in marriage to him : which being in judgement overthrowne, by such prooffe as hir father was to bring foorth, both for his own, and his daughters honestie, the other had to pay unto the father an hundred sicles of silver, for bringing up so vile a slander upon an honest maiden of Israel.

62 The tenth commandment doth (by the verie nature therof) deal in such matters, as that the transgressions therof are beyond the reach of civil punishment : so that in the whole pollicie of Moses, there is no law of civil coertion that punisheth any of those vices, that issu only out of such fountains, as by this commandement are condemned, but that more properly they may be referred unto som of the other commandements; and so have taken up their place alreadie.

S. D .G.

F I N I S.

A Table of the Scriptures, that in this Treatise are alledged: whereby the Reader may readily finde any sentence that heer is cited, wherunto, and how many waies it is applied. The first two columns do shew the Chapter and verse: the other, the section and letter. The litle long line likewise, that sometimes goeth between two numbers, signifieth that all that are betwixt, are included together with them: as in the fourth line, 14-16. is as much, as if 14, 15, 16, had been written as large; and after, 22-26. for 22, 23, 24, 25, & 26.

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4 8	5.	1 3	f
4 9	3,4.	1 7	c
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	12.	2 0	e
	13.	2 6	a
	13.	2 0	f
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	10,11	3 3	d
	14,15	3 3	f
	16	3 3	g
	17	3 3	e
	18	3 3	c
	19	3 3	h
2 8	1	3 5	i, e, g
	2	3 5	l
	3	3 5	k
	4,39	3 5	n
	4,31-35	3 5	o
	4,6-8	3 5	p
	4,39	3 5	q
	9-13	3 5	t
	14,22-29	3 5	f
	15-21	3 5	r
	30	3 5	u
	39,36-38	3 5	x
	40,42,43	3 5	y
	43	3 5	z
2 9	1,2,3	3 6	a
	4-9	3 6	b
	9,29,30	3 5	g
	10	3 6	d
	10-14	3 6	e

Exodus.	Verse.	Section.	Let.
29	15-18	36	f
	19-21	36	q
	22-26	36	h
	31-34	36	i
	35-37	36	k
	38-42	42	a
	40	42	b
	44	35	c
30	1,3	32	b.2
	4,5	32	k.2
	6	31	g
	6	32	f.2.y
	7,8	38	c
	7-10	32	c.2
	9	21	h
	10	40	y
	17-21	33	o
	18	33	p
31	13-17	24	a
	13	24	c
	14	24	g
	14,15	24	h.2
	20	33	h
32	1-6	55	b
	20	55	c
	26-29	55	d
34	12-17	11	b
	18	40	n
	19	21	c,h
	20	21	f,i
	21	24	a,f

Exodus.	Verse.	Section.	Letter.
27	1	33	l
	2	33	m
	3	33	n
	4,5	33	k
	9-18	33	a
	9	33	b
	10,11	33	d
	14,15	33	f
	16	33	g
	17	33	e
	18	33	c
	19	33	h
28	1	35	i, e, g
	2	35	l
	3	35	k
	4,39	35	n
	4,31-35	35	o
	4,6-8	35	p
	4,39	35	q
	9-13	35	t
	14,22-29	35	f
	15-21	35	r
	30	35	u
	39,36-38	35	x
	40,42,43	35	y
	43	35	z
29	1,2,3	36	a
	4-9	36	b
	9,29,30	35	g
	10	36	d
	10-14	36	e

lett.	Exodus.	Verse.	Section.	Letts.
l	29	15-18	36	f
m		19-21	36	q
n		22-26	36	h
k		31-34	36	i
a		35-37	36	k
b		38-42	42	a
d		40	42	b
f		44	35	c
g	30	1,3	32	b.2
e		4,5	32	k.2
c		6	31	g
h		6	32	f.2.y
g		7,8	38	c
l		7-10	32	c.2
k		9	21	h
n		10	40	y
o		17-21	33	o
p		18	33	p
q	31	13-17	24	a
t		13	24	c
f		14	24	g
r		14,15	24	h.2
u		20	33	h
x	32	1-6	55	b
y		20	55	c
z		26-29	55	d
a	34	12-17	11	b
b		18	40	n
g		19	21	e,h
d		20	21	f,i
e		21	24	a,f

Exodus.	Verse.	Section.	Let.
3 4	22	4 0	f
	23, 24	4 0	l
	26	2 1	o
	26	2 6	r
3 5	1-3	2 4	a
	2	2 4	g
	3	2 4	d
3 8	20	3 3	h
<i>Leviticus</i>			
1	2, 10, 14	3 4	a
	3, 10	3 9	c
	3	3 5	a
2	1-4, 5, 7	3 9	b
	1	4 2	c
	2	3 9	b
	4, 5, 7	3 9	g
	9	4 9	g
	11	3 9	e
	11	4 9	g
	13	3 9	b
	13	4 2	d
3	1, 6, 12	4 9	a
	2-5, 7-11, 13-17	4 9	b
	17	3 0	c
4	1-12, 22-26, 27-33	4 7	a
	13-15	4 4	a
	15-18	4 4	b
	19	4 4	c
	20, 21	4 4	d
5	1-6	4 6	a
	1	5 3	c, g

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 e
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 a
 b
 c
 a
 a
 b
 c
 d
 a
 g

Levitium.	Verse.	Section.	Left.
5	7	4 6	b
	8,9,10	4 6	d
	11	4 6	c
	12,13	4 6	e
	14-16	4 7	e
6	1-7	2 8	f
	1-3	4 6	f
	1-7	6 0	m
	4,5	4 6	g
	6,7	4 6	h
	26,30	4 7	c
	28	2 3	k
	29	4 1	d
	30	4 7	b
7	6,7	4 7	d
	12,13	3 9	b
	12	4 9	e
	12	3 9	h
	13	3 9	f
	13	4 9	f
	14-18	4 9	d
	22-27	3 0	c
	31-38	4 9	c
8	2	3 6	a
	6-9,13	3 6	c
	6,23,24,30	3 5	c
	14	3 6	d
	14-17	3 6	e
	18-21	3 6	f
	22-24,30	3 6	g
	25-29	3 6	h

Leviticus. Verse.		Section. Letter.	
8	31,32	3 6	i
	33-36	3 6	k
9	1-4,7	3 8	á
	1,2	3 6	l
	2,8-14	3 6	n
	3-4,7,15	3 6	o
	7,22	3 8	c
	8-23	3 6	p
	17	3 6	m
	24	3 6	q
10	1-3	5 6	d
	6,7	2 3	z
	8-11	2 3	r
	9,10	3 8	g
	11	3 8	f,x
11	1-4	3 0	b
	11-15	2 3	d
	33	2 3	k
12	2,4	4 8	b
	3	3 1	b,e
	5	4 8	c
	6,7,8	4 8	d
12	} at large in }	4 8	a
13		3 8	h
14		3 8	h
15		2 3	d
15		2 5	k
16	1-34	3 8	l
	2,24	4 0	y
	3,32	4 3	a
	3,6,11	4 3	c

Leviticus. Verse. Section. List.

I 6	3	4 3	f
	4	4 3	b
	5	4 3	g
	6,11	4 3	h
	7,8	4 3	m
	8	4 0	n
	9	4 3	n
	12,13,14	4 3	k
	14,15	4 3	f
	15,16	4 3	p
	16,18,19	4 3	q
	17	4 3	l
	18	4 3	r
	20,21,22	4 3	d
	23,24.	3 5	m
	24	4 3	e
	25	4 3	i,o
	29,31	4 3	t
	29	4 0	u
	31	4 0	z
	34	3 8	e
I 7	3-5,8,9	3 2	a
	7	3 2	f
	10-14	2 6	q
	15,16	3 0	d
I 8	13	3 0	c
	1-5	2 2	a
	2,3	2 1	c
	19	2 7	e
	20	2 7	a
	21	2 2	t

Leviticus. Verse.		Section. Lett.	
18	22	27	d
	22,23	59	i
	23	27	c
18		27	g
19	2,3	24	b
	3	25	a
	3,30	24	a
	3	22	q
	9,10	28	i
	11,13	28	a
	11,16	29	b
	12	23	a
	13	28	d
	14	26	g,h
	15	52	b
	16,18	26	b
	17	52	a
	19	30	h
	20-22	59	l
	23,25	30	g
	24	21	o
	26	26	q
	27	23	g
	29,36,31	22	u
	32	25	d
	33,34	26	f
	35,37	28	c
20	1-5	56	a
	2	22	t
	6	22	u
	7,8	23	b

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Section. Lett.

20	9		57	b
	10	(21	59	a
	11,12,14,17,19,20		59	d
	13,15,16		59	i
	15		27	c
	18		27	e
	18		59	e
	22		22	b
	23		22	a
	27		56	h
21	1-6		23	y
	7,8		23	u
	9		59	h
	10		35	k
	10-12		23	x
	13-15		23	t
	16-24		23	f
22	8		39	c
	18,19		23	o
	21,23		23	f
	26,27		39	d
	28		26	f
23	3		40	b
	5		31	b
	5,6		40	q
	6		40	n
	7,8		40	p
	10,11		40	o
	10		21	p
	14		21	r
	15-17		40	f

Leviticus.	Verse.	Section.	Letter.
2 3	18-21	4 0	t
	22	2 8	i
	23-25	4 0	h
	24	4 2	l
	27,29	4 3	t
	27	4 2	n
	27	4 0	x
	27	4 1	i
	27	4 0	u
	27-32	4 0	z
	33-43	4 0	a.2
2 4	3,4	3 8	b
	8	3 8	d
	10-14	5 6	f
	15,16	5 6	e
	17,21	5 8	a
	19,20	5 8	i
	21	6 0	f
2 5	1-7,20-22	4 1	c
	1-7	3 0	e
	9	4 0	g.2
	1-11	1 7	f
	4-7	1 7	h
	8,9	4 1	h
	10,13,28	1 8	a
	10,18,31,32,41,54	4 0	f
	10	4 1	m
	11,12	4 1	k
	13	4 1	u
	20-22	4 1	l
	23-28	2 2	y

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Leviticus.	Verses.	Section.	Letter.
2 5	24	1 8	b
	25-27	1 8	c
	29,30	1 8	f
	29-34	2 2	z
	31	1 8	g
	32,33	1 8	i
	34	1 8	h
	35-37	2 6	e
	35-38	2 8	g
	39-46	2 6	i
	47-55	2 6	o
	53	2 6	p
2 6	1	2 2	r
	2	2 4	a
	3-13	2 2	n
	14-41	2 2	o
2 7	1-8	1 6	h
	1-25	1 6	i
	3-7	2 2	f
	8	2 2	g
	9,10	2 2	d
	10	2 3	n
	11-22	1 6	g
	11-25	2 2	h
	13,15,19,27	2 2	i
	16-21,	1 8	d
2 7		1 6	c
	22-24	1 8	e
	26	2 2	e
	28,29	2 3	p
	30	1 5	b

Leviticus.	Verse.	Section.	Let.
2 7	30,31,33	2 8	c
	31	1 5	e
	32,33	1 5	d
<i>Numeri.</i>			
1		1 3	c
	49,50	1 3	e
2	2,17	3 4	p
	3-9	3 4	h
	10-16	3 4	i
	17	3 4	f
	18-24	3 4	k
	25-31	3 4	l
	34	3 4	z
3	5-9	3 5	f
	6,12,13,40-51	2 2	n
	6-8	3 8	u
	11-13,45	3 5	d
	11,12,13	3 5	h
	23	3 4	d
	29	3 4	b
	35	3 4	f
	37	3 3	h
	38	3 4	a
	22,28,34	3 8	t
4	3,23,30	3 8	c.2
	4,15	3 8	m
	4,15	3 8	z
	4-15	3 8	q
	16	3 8	t
	17-20	3 8	q
	20	2 2	h

Numbers. Verse.

Section. Last.

0 4 24-28

2 29-33

3 36

4 40

5 44

6 1-4

7 5-8

8 5-8

9 8-10

10 8

11 11-31

12 12-31

13 15, 17-20

14 1-5

15 1-21

16 6-9

17 9-12

18 13-21

19 22-27

20 3-9

21 6, 7

22 2

23 8, 12

24 9-14

25 14

26 15, 22

27 16-19

28 16-19

29 19

30 2

31 2, 3, 13

3 8 a.2

3 8 b.2

3 4 c

3 4 c

3 4 g

2 3 d

2 8 f

4 6 i

1 6 c

1 6 k

5 9 n

5 3 m

3 8 q

2 3 b.2

2 3 a.2

2 3 c.2

2 3 d.2

2 3 c.2

3 8 c

3 8 d.2

3 7 a

3 2 f.2

3 7 c

3 7 b

3 5 d

3 7 d

3 7 b

2 1 n

3 8 e, u

3 1 b

4 0 q

Numers.	Verse.	Section.	Letter.
6-9	6-10	3 5	b
6-1	6-9	4 0	t
7	10, 11	4 0	r
8	17-23	3 4	m
9	18	3 4	u
10	5-6	3 4	o
11	5-6	3 4	p
12	17	3 4	r
13	21	3 4	f
14	21	3 4	y
15	25	3 4	q
16	25	3 4	t
17	35	3 4	n
18	36	3 4	x
19	1, 4-6	5 0	m
20	11-15	5 0	n
21	16, 17, 25	5 0	o
22	1-10	5 7	d
23	27	9	c
24	18-21	2 1	q
25	24-26	4 4	a
26	30, 31	5 6	c
27	32-36	5 6	i
28	37-41	2 4	m
29	1-50	5 7	e
30	1-8	3 8	i
31	2, 3, 4, 6, 21, 23	3 8	u
32	6	3 5	h
33	7	3 8	a
34	7	3 5	i
35	18	1 6	d

Numbers.	Verse.	Section.	Left.
1 8	8,9,11,19,30,31	1 6	c
1	8	1 6	i
2	12,13	1 6	f
3	14	1 6	g
4	15-18	1 6	e
5	15,16	2 1	f
6	15	2 1	e
7	17	2 1	h
8	20,23	1 5	a
9	21,24	1 5	b
10	25,26	1 6	b
1 9	2	4 5	b
2	3	4 5	c
3	4,5	4 5	d
4	6	4 5	e
5	9	4 5	f
6	11-16	2 3	d
7	17-19	4 5	g
1 9		4 5	a
2 1	1-3	5 4	u
3	21-35	1 2	a
4	21-25,31-35	5 4	y
5	34	1 2	c
2 2	2	5 4	x
2 3	21	5 1	o
2 4	7	5 1	o
2 5	1-3,8	5 4	r
6	4,5,9	5 5	e
7	13	3 5	g
2 6	53-56	1 4	b
2 7	1-11	1 7	a

<i>Numeri.</i>	<i>Verse.</i>	<i>Section.</i>	<i>Let.</i>
27	18	51	k
28	1-8	42	a
	5	42	c
	9,10	42	e
	11-15	40	c
	11	(30) 42	g
	11,15,19,22,24,27	42	g
	11-31	42	f
	12,13,14,20,21,28	42	u
	15,24,31	(29) 42	p
	19,24	42	h
	27	42	i
29	1	40	h
	1	42	l
	2	42	k
	2-6	40	i
	2,4,8,10,36,38	42	r
	3,4,6,9,10,14,15	42	u
	6	42	f
	7	43	t
	7	40	u,z
	8	42	m
	12-39	40	b.2
	13-34	42	t
	20,21	43	u
	21,22	43	x
	23,24	43	z
	26	43	y
	27	43	a.2
	28	43	b.2
	36	42	o

Numeri. Verse.		Section. Last.	
3 0	1-7	2 2	c
3 1	1-18	5 4	t
	2	5 4	q
3 2	1-42	1 4	a
3 3	50-56	1 1	b
3 4	1-15	7	a
3 5	1-15	1 5	c
	1-8	3 8	y
	6,9-15	5 8	c
	16-21,30	5 8	a
	22-28	5 8	d
	25	3 5	k
	30	5 2	e
	31,33,34	5 8	b
Deuterom.			
1	9-15	5 0	l
	16,17	5 2	k
	20-22	9	b
2	24-37	5 4	y
	26-37	1 2	a
	34	1 2	b
3	1-11	1 2	a
	1-7	5 4	y
	6	1 2	b
4	2	2 2	b
	6-8	2 2	k
	15-19	2 2	q
5	7	2 1	a
	12-15	2 4	a
	12-15	4 0	b
	16	2 5	a

Numeri.	Verse.	Section.	Leti.
27	18	51	k
28	1-8	42	a
	5	42	c
	9,10	42	e
	11-15	40	c
	11 (30	42	g
	11,15,19,22,24,27	42	g
	11-31	42	f
	12,13,14,20,21,28	42	u
	15,24,31 (29	42	p
	19,24	42	h
	27	42	i
29	1	40	h
	1	42	l
	2	42	k
	2-6	40	i
	2,4,8,10,36,38	42	r
	3,4,6,9,10,14,15	42	u
	6	42	f
	7	43	t
	7	40	u,z
	8	42	m
	12-39	40	b.2
	13-34	42	t
	20,21	43	u
	21,22	43	x
	23,24	43	z
	26	43	y
	27	43	a.2
	28	43	b.2
	29	42	o

Numbers. Verse. Section. Last.

3 0	1-7	2 2	c
3 1	1-18	5 4	t
	2	5 4	q
3 2	1-42	1 4	a
3 3	50-56	1 1	b
3 4	1-15	7	a
3 5	1-15	1 5	c
	1-8	3 8	y
	6,9-15	5 8	c
	16-21,30	5 8	a
	22-28	5 8	d
	25	3 5	k
	30	5 2	e
	31,33,34	5 8	b
<i>Deuterons</i>			
1	9-15	5 0	l
	16,17	5 2	k
	20-22	9	b
2	24-37	5 4	y
	26-37	1 2	a
	34	1 2	b
3	1-11	1 2	a
	1-7	5 4	y
	6	1 2	b
4	2	2 2	b
	6-8	2 2	k
	15-19	2 2	q
5	7	2 1	a
	12-15	2 4	a
	12-15	4 0	b
	16	2 5	a

Deuteron. Verse.		Section. Lett.	
5	17	2	6 a
	18	2	7 a
	20	2	9 a
	21	3	0 a
	32,33	2	2 b
6	5-9	2	4 k
	7	2	4 n
	10-12	2	4 o
	23	2	2 k
7	1-6,16,25,26	1	1 b
	5	2	1 d
	22	1	2 l
8	7-9		9 d
	10-15	2	4 o
	17,18	1	1 a
9	4-6	1	1 a
	5	1	1 c
10	8,9	1	5 a
11	10-12		9 c
	18,21	2	4 l
12	19	2	4 n
	1-14	2	2 p
	2,3	2	1 d
	4-14	3	2 b
	19	1	5 b
	29-31	2	2 a
	30,31	2	1 c
13	32	2	2 b
	1-11	5	6 b
	12-17.	5	5 a
	14	5	3 a

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I 4	1-3	2 2	g
	3-21	3 0	b
	22, 27	1 5	b
	28, 29	4 1	a
I 5	1-6	4 1	d
	7, 2, 9	3 0	e
	1-10	2 8	g
	9	4 1	b
	11	1 0	a
	12-17	1 9	a
	12	2 6	i
	12-18	2 6	p
	19, 20	2 1	h, l
	21, 22	2 3	e
	21-23	2 1	k
	5, 6, 11, 16, 17	4 6	m
I 6	8	4 0	u
	9-12	4 0	f
	14	4 1	f
	18	5 1	a
	18-20	5 2	c
	4	5 3	b
	6	5 3	d, f, k
	6	5 2	e
	8-12	3 8	k
	8-13	5 2	n
	14, 15	5 1	l
	16-20	5 2	h
I 7	1-5	1 5	a
	3	1 6	d
	4	1 6	f
	4		

Deuterom. Verse.		Section. Lett.	
18	8	16	a
	9	22	a
	10	22	t
	10,11	22	u
	15,18	51	h
	15-19	22	m
	20-22	56	g
	2-4,7-10	58	c
	18	53	b
	11-13	58	a
19	14	28	b
	15	53	e
	15	52	e
	15	53	f,k
	16-21	61	a
	1,5-8	54	a
	1-4	27	h
	2,3	54	e
	9	54	b
	10,11	54	c
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	16	54	d
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